

SERMONS
ON VARIOUS SUBJECTS,

INTENDED TO PROMOTE

Christian Knowledge and Human Happiness:

BY

THE REV. LUKE BOOKER, LL. D.

MINISTER OF ST. EDMUND'S, DUDLEY.

“ I have preached thy Righteousness in the great Congrega-
“ tion. Lo, I have not refrained my Lips, O Lord, thou
“ knowest. I have not hid thy Righteousness within my
“ heart,—but have declared thy Faithfulness and thy
“ Salvation. I have not concealed thy loving Kindness
“ and Truth from the great Congregation.”

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DEDICATORY ADDRESS

To the CONGREGATION of ST. EDMUND'S.

My Friends and Fellow-Christians,

TO evince my Gratitude to *many* of you, and my affectionate Regard for *all*,—to testify the Sense I entertain of those generous Marks of Approbation which you are pleased to bestow upon me, I dedicate these Sermons to you, for whose Benefit they were chiefly written.

Addreses of this kind, I know, are frequently made the vehicles of Adulation. It is always disgusting; it would here be sinful. “*Speak unto us smooth things—prophecy Deceit*”—is a rule prescribed for a temporizing Conduct, at which my nature revolts. Influenced only by the solemn Voice of Duty, you will ever find me incapable of being swayed by improper Views of Interest, or a servile dependent Fear. On the contrary, “through evil report and good report,”

iv. *Dedicatory Address, &c.*

port," I shall (in obedience to the Divine Command) "cry aloud and spare not" in exhorting you to that mode of Faith and Practice which, in my Conscience, I think you should pursue.*

Yet, without incurring the charge of Flattery, much I might say, in this Address, on the Subject of Friendship, Kindness, and Generosity: but Obligations can never be cancelled by words. Much I might also say, and apply it to many of you, on the pleasing Themes of Public-Virtue, and the Amiability of Private-Character: but the former is known by its Fruits; and the latter is happily conspicuous in all those Families with whom I associate. Indeed, those Families are like *one* Family; of which "if one Member suffer, all the Members suffer with it." If one is prosperous—the rest are happy. You "rejoice with them that do rejoice, and weep with them that weep."—This affectionate Harmony—may the Great Author of Peace and Lover of

* See the Sermon addressed to you *on the Propriety of a settled Faith*, and the Conclusion of the seventeenth in this volume, from page 279 to the end.

Concord

Concord continue to you and your Posterity! May He cause you ever to *feel* the Blessedness and Wisdom of such a Conduct!—Happy in yourselves, happy in your Families, may you delight in communicating Happiness to all around you! May the Poor of your Neighbourhood partake of your Bounty, and the supplicated Blessings of Heaven be showered upon you!

8 MAY 64

To these sincere Wishes for your temporal Felicity are added—for your eternal Salvation—the fervent Prayers of

Your faithful Pastor and Friend

DUDLEY, February 13th,
1793.

LUKE BOOKER.

P R E F A C E.

THE Author respectfully informs his Readers, that the following Sermons were written to be *preached* rather than to be *published*. Perspicuity and Plainness therefore, are Qualities which he has been more solicitous to attain than Elegance and Refinement. Had his Mind been pre-occupied by the Idea of *Publication*, his Diction might have been more polished and correct; but would it not have been less warm and impressive?—He would then have written from the *Head*,---whereas these Discourses flowed from the *Heart*.

To an enlightened Public he submits them with a *cherished* Confidence in its Candour; yet not without a just Apprehension of its Censure,—a more *painful* Apprehension, he confesses, than at other times he experienced when approaching its Tribunal.

Is he asked the *Reason*?—He considers the Character of a *Preacher* of greater Importance than that of a *Poet*.—The *latter* has, in general, no higher Views than to give a smooth and pleasing Currency to the Moments of Time :---the *former* is to connect these fleeting Portions with Eternity.---The *one* is only studious for the *Amusement* of Mankind :---the *other* is deeply anxious for their SALVATION.

Such are the Sentiments of him who is grateful for the Indulgence which his lighter Productions have received; and which, he trusts, will be extended to *these* of greater Consequence.—If, from them (or from those Addresses which it is his Duty and his Pleasure weekly to deliver) any of his fellow-creatures derive spiritual Comfort and Improvement---he intreats them to “give GOD the Glory,” and humbly implores their Prayers in his behalf, that he---a *Preacher to others*---may not himself be a *Cast-away*!

L. B.

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S E R M O N I.

FAITH IN CHRIST.

JOHN xiv. 1.

*Let not your heart be troubled :—ye believe in
God, believe also in Me.*

IN this and the two following chapters of his faithful narrative, “ the disciple whom Jesus loved” pathetically describes his blessed Master’s last interviews with those who may be termed his Family.

At these awful moments, like a tender Father who is on the point of being parted from his Children, he feels the distresses they will be exposed to after his departure, and mingles his advice with consolation. Seeing them affected with the idea of his Death, he comforts them with an assurance, that the dreaded Separation would not be final. “ I go, says he, to prepare a place

B

for

for you. I will come again, and receive you unto myself ; that where I am, ye may be also. Therefore, let not your heart be troubled :—ye believe in God, believe also in me.”

As if he had said, “ Ye believe that there is an Almighty Being, who made and upholdeth all things by the Word of his Power ; without whose Permission not even a Sparrow falleth to the ground. Ye believe that he forsakes not those who put their trust in him : that he sees them under all their troubles, and will finally relieve them. I have told you that this gracious Being is my Father,—and that I AND THE FATHER ARE ONE.—Therefore, let not your heart be troubled : for, in the same manner as ye believe in God, believe also in me. He that hath seen me hath seen the Father ; for I am in the Father, and the Father is in me. All things are committed unto me of my Father : all Power is given to me in heaven and in earth. Therefore let not your heart be troubled, neither let it be afraid. In your severest trials and distresses I will not leave you comfortless,—I will watch over and support you. Lo !
I will

I will be with you alway, even unto the end of the world."

Such is the language of the blessed Jesus, the Son of God ; and such his meaning in the words of the Text : which I shall now proceed to consider in a *general* point of view, as addressed to *every Christian*, when threatened or afflicted with the Troubles of Life. They suggest Reflections—which the circumstances of human nature but *too frequently* require. They invite to a SOURCE OF COMFORT,—to a " LIVING FOUNTAIN" inexhaustible, for which the " weary and heavy-laden" faint, in the Desert of Affliction.—In the widely-scattered family of the human race, a greater number of this description exists, than their thoughtless and unfeeling fellow-mortals may imagine. " The Poor shall never cease out of the land." The crowded City, and the thinly-peopled Hamlet, furnish proofs of their existence, and often, too often witness their Variety of Wretchedness.

But Wretchedness is confined not to the abodes of the Poor. It enters, like Death, the Mansions of the Rich, and the Palaces of the Great. The Cottager and the King

are alike subject to its power : the ignorant and the wise equally feel its painful poignancy.—Nay, are not often the most supreme in station, the most supreme in Misery;* and are not those minds which are most endued with Genius, the most tenderly alive to Affliction or Misfortune?—Softened and refined by their peculiar pursuits, the shaft of Sorrow causes a more bitter pang ; for its “ iron enters more deeply into their Soul.”

Such being the case of human nature in every State or Condition, those great Truths of Religion, which are calculated “ to bind up the broken-hearted,” cannot be enforced too earnestly, or too often.—This was the opinion of *one*†—eminent, but unfortunate :—one who felt *himself* the efficacy of those Truths, in the last and most trying moments of his existence.—“ Preach,” said he (to a confidential minister) “ preach, my dear Friend ! in season, out of season, the great and consolatory Truths of the Gospel ; and impress them with unwearied Zeal, in this short Day of your Ministration.”

* It is, perhaps, unnecessary to apply this sentiment to the afflicted royal Family of France.

† Dr. Dodd.

These

These are Truths which are *never* “out of season;” for, to *all* of us, Life is a scene of Uncertainty,—and many—to *some* of us—are its Sorrows. And though *most* of you, I hope, are—at this moment—free from Wretchedness; yet, to suppose that *all* are of this happy description, would be supposing, I fear, what is not true.—However, if but ONE among you, feel himself cast out of the number of the Happy,—*that one* to bless with Comfort and Consolation, by means of this Discourse, will be to increase my own Felicity.—“Let not your Heart be troubled: ye believe in God, believe also in Christ.”

Omitting those arguments which prove the *Usefulness* of Afflictions, I shall confine myself to the more pleasing task of pointing out to you—the *only certain* Remedy *against* them.—This is—FAITH IN CHRIST.

Yet I mean not that *dead*, that *barren* Faith, which has erroneously been represented as superseding Virtue or Holiness of Life: but that Faith—that sublime Principle I mean, which, being firmly rooted in Jesus Christ, is the Tree that produces every virtue that can adorn and ennoble

the *human* character ; and that exalts it to a resemblance of the *Divine* : that makes it (in an *humble* degree) “ perfect, as our Father in heaven is perfect.”

This, we know is *impossible*. And therefore *still* it will remain for us to be (what St. Paul truly says we *are*) “ justified by Faith, through Jesus Christ our Lord ;” —a Faith, that has its “ fruit unto Holiness, and its end everlasting life :” that will make us “ use the vale of Misery as a well,” and “ go on our way rejoicing :” that will cause Light to spring up in the darkest gloom of life.

Such a Faith,—or rather the Divine Object of it,—will be an anchor to our Souls, both sure and steadfast. In the midst of a Sea of Troubles, he will say, “ be not afraid ; for I am with thee,—thy Redeemer, mighty to save.”—He will interpose his arm, that we may not perish, and bid the storm be still.

Read his holy Word, the Gospel of Inspiration ; and be you in whatever affliction you may,—if you read with a true christian spirit, you shall be comforted. Sources of Consolation shall
be

be opened unto you, refreshing as springs of water to the hunted hart ; or as summer rain to the dry ground.

But remember, as “ the word *preached* was once unprofitable to the Jews, not being mixed with Faith in them that heard it ;” so will the Word *read* be unprofitable to *you*, unless you are warmed with this christian Principle. Therefore, when you meditate on the holy Word, and feel not the temperate fervours of Christian Faith, say to your Almighty Redeemer, in the language and spirit of his disciples, “ LORD, INCREASE OUR FAITH !”——Then shall those comforts, and *more* than those comforts be yours, which the pious Psalmist derived from a similar employment ; “ In God’s Word will I rejoice, says he ;—in the Lord’s Word will I comfort me.” In all his troubles and afflictions, this was his consolation : and ought it to be less so to *you*, who have, besides the treasure *he* possessed, the invaluable Records of Redemption ? What Sorrows afflict you, for which you cannot *there* find a balm ?——Do the Sorrows

of *Life* deject you? Read in the Gospel these words of Christ: “Blessed are they that mourn, for they shall be comforted:—“Come unto me all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, and ye shall find rest unto your Souls.”——Do the Sorrows of *Sin* oppress your Spirit?—Having a true penitent Heart and lively Faith—receive *this* comforting Assurance: “Thy Sins be forgiven thee.”——And—“who can forgive Sins but God only?”—Therefore, “let not your heart be troubled: but as ye believe in God, believe also in Christ.”—The “bruised reed he will not break, and smoking flax he will not quench.” He will not give an additional Pang to the heart already resigned to Sorrow; neither will he totally extinguish the latent spark of Virtue. But, on the contrary, the former he will cheer with heavenly Comfort; and the latter he will waft into a holy flame:—He will turn the heaviness of the Unhappy into Joy; and restore the sad Penitent to that Grace which *she* experienced,
who

who gratefully “washed his feet with her tears, and wiped them with the hairs of her head.”

In the hour of Affliction or penitential remorse, he is ever near ; and the devout aspirations of the Heart are *then* noticed by him with peculiar regard. His ear is then open to our Prayers, and his Comforts prepared for our Sorrows. At such times we are more disposed to seek him : and, “ if he was found of them that sought him not ;” he will not, when we seek him with earnestness and sincerity, “ hide his face in the needful time of trouble.” For (as Moses told the Jewish Nation) “ the Lord our God is a merciful God : he will not leave us in the time of trouble, nor forsake us.” “ He will not deal with us after our Sins : nor reward us according to our Wickedness. For, look how high the heaven is, in comparison of the earth : so great is his Mercy toward them that fear him. Look how wide also the east is from the west ; so far hath he set our Sins from us. For, like as a Father
pitieth

pitieth his own Children : even so is the Lord merciful to them that fear him."

These gracious Assurances of Mercy may convince us that our "heart" need "not be troubled from a consciousness of Guilt, if we *abjure* it, *sincerely repent* of it, and return to virtue.—"I am not sent," says Christ, "but unto the lost sheep of the house of Israel. "I came to seek and to save that which was lost. "He that cometh to me I will in no wise cast out." And he hath told us that "there is joy in the presence of God over one Sinner that repenteth."—These comfortable words our Saviour Christ saith to all that truly turn to him.—Hear also what St. Paul saith : "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the World to save Sinners." Hear also what St. John saith : "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins. "If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess

confess our Sins, he is faithful, and just to forgive us our Sins, and to cleanse us from all unrighteousness.”—In language similar to that in these passages, the sublime Prophet assures us “ That though our Sins be as scarlet, they shall, on our sincere repentance, become white as snow ; though they be red like crimson, they shall be as wool.”

If it were not for such gracious Assurances as these, many an awakened Sinner would fall into Despair ; and (as is too often the case with those who mistake the true spirit of the Gospel) would rush, uncalled, into Eternity, as to a refuge from his Conscience.—Struck with Compunction for his Crimes, he would feel Penitence without Hope of Pardon, and the re-kindling flame of Virtue, without a Prospect of its reward.

But, when he is told that, “ if he *confesseth* and FORSAKETH his Sins, he shall find Mercy ;” that if he “ believeth in Christ, he shall *not* perish, but have everlasting life,”—his dreadful apprehensions are removed, and the glories of
Religion

Religion enliven his Soul. In grateful raptures he exclaims with David to his God and Saviour: "In the multitude of Sorrows that I had in my heart, thy Comforts have refreshed my Soul."

Repose then, O Christian! in thy Redeemer, an unshaken Confidence.—If thy Sins have been many, and even atrocious, "let not thy heart be troubled." He will forgive, if thou wilt repent and forsake them: "He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel."

Repose, O Christian! in thy Redeemer, an unshaken Confidence.—If thy Afflictions are heavy and severe, "let not thy Heart be troubled." Believe in Him; and he will give thee Strength to bear them,—will lessen their Weight, or remove thee from them: when, the more he has afflicted, the more he will reward. "Hitherto shall they come, and no further." He will set them their bounds which they shall not pass; neither turn again to overwhelm thy soul.—Whatever be thy sorrows—whether
occasioned

occasioned by bodily Sufferings, by loss of Substance or Reputation—"let not thy Heart be troubled." These are transient evils; which will be compensated with immortal health and eternal glory.—If *weightier* Sorrows oppress thy Soul,—still repose in thy Redeemer a steady Faith, an unshaken Confidence.—If those who were dearer to thee than life have been parted from thee, and have left thee forlorn on a tumultuous world,—“let not thy Heart be troubled or disquieted within thee.” He “who took them away”—perhaps from some greater “evil to come,” will one day translate thee “in like manner:” when the Society of the Lamented shall be renewed in a far more happy state, never—never to be interrupted.—For, “be not ignorant concerning them which are asleep; nor sorrow as those who have no hope:—thou believest in God,—believe also in Jesus. And if thou believe that Jesus died and rose again, even so them also (thou wilt be assured) that sleep in Jesus, will God bring with him:” will raise above the ruins of a
falling

falling world to a scene unchangeable and full of Glory.

Then, O God, may we, with all those that are departed in the true Faith of thy holy Name, receive our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting Glory, through Jesus Christ our Lord.

Amen.

P R A Y E R.

ALmighty God, that despisest not the sighing of a contrite Heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee, in all our troubles and adversities. Relieve us, O Lord, according to our several necessities; giving us Patience under our Sufferings, and a happy issue out of all our Afflictions, for the sake of Jesus Christ, our Mediator and Redeemer.

Amen.

SERMON

S E R M O N I I.

HOPE IN CHRIST.

I COR. XV. 19.

*If in this life only we have Hope in Christ,
we are of all men most miserable.*

NO one among the first Soldiers of Jesus Christ had greater reason to use this language than St. Paul. In the whole Army of Martyrs who fought under the banners of the Cross, no one experienced more trials and afflictions for the cause which he espoused; nor died with more willingness to convince men of its Truth.

He begins the chapter from whence the text is taken, by stating to his Corinthian Converts, the Importance of the Gospel which

which he had “preached unto them,—which they had also received,—and by which they would be saved, if they preserved it in their memory.” He next reminds them of the great distinguishing *Doctrines* of the Gospel—the DEATH and RESURRECTION of Christ. “For I delivered unto you first of all,” says he, “that which I also received; how that Christ *died for our sins*, and that he *rose again* the third day according to the Scriptures.” He then particularizes the *Witnesses* of the latter grand Event, and closes the convincing list of testimony by affirming that he himself had ocular Proof and Demonstration of the Fact.

To satisfy them that this was really the case, and that *their* Hope, like his own, might be securely founded on the *event*, he intimates that he and his fellow-labourers in the Gospel were so actuated by a firm belief in it, as to disregard all the troubles of Mortality, persuaded that they should be recompensed with “a far more exceeding and eternal Weight of Glory.”—“If in *this life only* we have Hope in Christ, says he, we are of all men most miserable.”

And

And well *might* he say so, influenced, as he was, by a sense of those sufferings which the Profession of Christ had brought upon him, and to which he knew it would expose him to the end of life.—“ But ”—exclaims he, immediately, in triumph—“ now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came Death, by man came also the Resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive.” *

As a proper sequel to this discourse, I recommend to your perusal, when you return to your own homes, the majestic part of the chapter which follows; and which is incorporated with one of the most awful and sublime Services of our Church:—I mean that Service which will be repeated over each of us—when we are no more!—How soon that may be, none of us can tell. How soon *I* may repeat it over some one who now hears me,—how soon another may perform the friendly office over my own Remains—God only knows!—But

* This discourse was preached on Easter Sunday.

let us not despair: for, “ behold I shew you a mystery!—We shall not all sleep:—we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the Dead shall be raised incorruptible: when this corruptible shall put on incorruption, and this mortal shall put on immortality.”

That these great and joyful events shall *really* come to pass, every Christian must be certain. He must “ know that his Redeemer liveth; and that he shall stand at the latter day upon the earth:” when, in a corporeal form that shall be rescued from the corruption of the grave, with his own “ eyes he shall see God.” “ I will not leave you comfortless,” said this gracious Redeemer; “ but I will come again, and receive you unto myself; that where I am, there ye may be also. Then shall your heart rejoice, and your joy shall no man take from you: For, because I live, ye shall live also.”

These comfortable Assurances will satisfy every Christian, and convince him that not “ only in *this* life he has Hope in Christ;” but also in a *future* one. And, are there human beings who require *stronger* Assurances

ances than these?—Let them attend this Redeemer to the grave of Lazarus : there let them hear these awfully divine words ; —“ I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live : and whosoever liveth, and believeth in me, shall never die.” Let them hear him pronounce the re-animating summons, and behold “ him that was dead come forth !”—Hence, let them go to the gate of Jerusalem. There let them stand to witness the grief of a poor Widow, following her only son to the grave.—Who is it that bids her “ refrain her voice from weeping, and her eyes from tears ?”—It is Jesus. ----Why is the mournful Procession suspended ?—He calls upon the “ young man to arise ;” and behold, “ he that was dead” is restored to his delighted mother !----Do they *still* “ think it a thing incredible that God should raise the dead ?” Let them go, with the restored daughter of Jairus, to the Sepulchre ; and behold the recently-crucified Jesus breaking the bands of death, and rising again to being.—Yes ; let them see *Him* that put all things in subjection under

his feet, vanquish the dreaded victor of mankind; and swallow up Death in victory.

This is truly “He that liveth and was dead, and is alive for evermore:” that hath abolished Death, and brought Life and Immortality to light by his Gospel.” So justly is he, what the Apostle styles him, “THE HOPE OF GLORY.”

He that hath this Hope in him,—a lively Expectation of his Redeemer’s eternal Favour,—cannot be miserable. “Though the earth be moved, and the hills be carried into the midst of the sea,” his Hope is firm, his Faith unshaken. If he suffer *here*, as his Saviour did before him, he knows that he shall reign with him *hereafter*: when the sufferings of this present time will not bear a Comparison with the Glory that shall then be revealed. Even in this life it faintly beams upon him, soothes him in trouble, and supports him in the hour of death. Nay, *then* is its brightness increased, its warmth augmented. When the long dark night of Mortality “*is far spent*,” it “*shineth more and more unto the perfect day*.”

Whereas,

Whereas, “if in *this* life only he had Hope;”—if *its* narrow precincts bounded his views, he might have cause to be “miserable.” Destitute of every Earnest, every Anticipation of Blessedness beyond the Grave, there are many Afflictions which might make him “exceeding sorrowful, even unto Death:” and *Death* would then be contemplated with tenfold horror. Suppose a man thus circumstanced. Possessions he finds himself leaving, for which he is promised no equivalent. The Sun is shining in his strength; or the Moon and Stars shed softened lustre. Flowers adorn the fields: Harmony fills the woods; flocks and herds enliven the landscape; and the hills and vallies stand so thick with corn as to laugh and sing.—*These* he is going to leave; and these, with all the other beauties of Creation, he is to behold no more! He is going into *utter Darkness*,—into a *Land where all things are forgotten!* Friends attend him with assiduous Kindness, whom he dearly loves and honours; who have trod with him the path of life, and administered to his

Comforts. These he surveys for the *last* time, and is taking of them a long—an *eternal* Farewel!—He soon “shall behold man no more, with the inhabitants of the world.” He is going down to the Grave in silence and sorrow, from whence he shall never arise, to renew the delights of virtuous Love, or ennobling Friendship!

Such is the melancholy fate of that man who believes not the Gospel, and whose Hope is confined to this life. Is he not, in the condition I have described, “of all men most miserable?”—How different the lot of the true Christian!----Cheered with future *heavenly* Hope,---blest with the mild effulgence of his Redeemer’s Glory (under the very same circumstances) he is of all men most happy; and rejoices that “the time of his departure is at hand.” Whatever sufferings press, or pains assail, he patiently abides the storm till its tyranny be overpast; and, at last, sinks into the sleep of death, from which he will awake, at the call of his Redeemer, with renovated health and vigour.

So

So efficacious is HOPE IN CHRIST. As it attends us through life, “it does not quit us when we die.” For the Christian, we see, “hath Hope in his death. Though he walk through the valley of the shadow of death, he will fear no evil :”—the Shepherd of his Soul is near to comfort him. He hears a voice from Heaven, saying unto him, “Blessed are the dead which die in the Lord. Even so saith the Spirit ; for they rest from their Labours.”

What Hope, comparable to this, can Infidelity bestow?—Can its most boasted Powers rebate the sting of Death, and give victory over the Grave?—Say, Infidel, “what is thy Hope?”—Alas, not “in the Lord,” who will ransom his people from the power of the Grave,—who will redeem them from death.”—Thy hope is in *human reason*, which is indeed one of heaven’s best gifts to mortals ; yet, in the hour of death, “is a bruised reed, on which if a man lean, it will go into his soul and pierce it.” Therefore “Death will be thy Plagues, and the Grave thy Destruction.” Yet, let not Infidelity be thy ruin ; but think the blessed Hope of everlasting Life of more value than that “Science (falsely so called)

called) which has led thee to err concerning the Faith." Renounce thy fond reliance on the powers of Reason; reverence the Word of God; and "be clothed with humility." Look not for thy remedy in the proud "rivers of Damascus;" but obediently "go and wash" in the humble Stream of "Jordan."

With what Joy would a Socrates have embraced the sublime Hope of the Gospel! that system of heavenly Doctrines and pure Morality, which so many vain reasoners, in the present day, superciliously disregard! — With what additional tranquillity would he have heard the unrighteous sentence of his Judges that consigned him to death! — Whereas, circumstanced as he was, his honest and enlightened Mind was bewildered in Uncertainty; yet much less so than almost any other heathen. "Death," says he, "either reduces us to nothing, and entirely destroys all sense and consciousness; or it conveys us to some other region full of inhabitants." — Addressing the Tribunal that condemned him, he said: "It is time for us to part. *I* to suffer death, and *you* to enjoy life: but which of us have the happier lot is known only to the gods."

In

In these words we perceive a faint “*hope*—a fond *desire*,—a *longing* after Immortality;” but nothing more,—nothing like *Affurance* of the glorious circumstance.—So true are the words of Christ—“Many Prophets and *wise men* have desired to see those things which we see, and have not seen them; and to hear those things which we hear, and have not heard them.” We, “blessed be the Father of our Lord Jesus Christ, who hath begotten us again unto a lively Hope, by the resurrection of Christ from the dead!”—we know that “as He liveth we shall live also.”—O glorious Privilege of mortals!—to live for ever! to be “equal to angels!”—to be the children of God! being the children of the resurrection!”——Look upon the Tombs and Graves of the Dead, with which you are surrounded,—which contain the beloved Remains of your Friends and Kindred:—Look upon them “with Joy, and not with Grief;” and think of the awfully glorious morning of the Resurrection.—“Thy Brother shall rise again.”—Thy Sister does but sleep.—Thy parent,—thy Child,—or “the Friend that was as thine own Soul,”
shall

shall burst the bands of Death,—shall leave *yonder* mouldering Heaps, and rise with thee to a life immortal.—“ For the hour is coming, when all that are in their graves shall hear the voice of the Son of God, and shall come forth: And God shall wipe away all tears from all faces; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for all such things shall have passed away.”

These are, doubtless, joyful tidings to those “ that mourn:” to those whose disconsolate Hearts constantly remind them of departed Relatives or Friends. Such losses I know are heavy, and such Grievs severe; too severe, perhaps, to admit of *earthly* consolations. But hear, O thou that mourest, and weepest for the Dead,—hear “ a voice from *Heaven*, saying unto thee—Blessed are the Dead which die in the Lord.” *Thou* shalt go to the object of thy grief; but the lamented “ shall not return to thee.” This world is no continuing city. It, like its Inhabitants, will one day disappear; and be succeeded by “ a new
heaven

heaven and a new earth" which will abide for ever. Therefore confine not thy Hope to this life; but look forward to Eternity;—to a City whose builder and maker is God; —“ to an Inheritance that is incorruptible, and undefiled, and that fadeth not away.”——*There is* “ reserved for thee—fulness of Joy in the presence of God, and, at his right hand are Pleasures for evermore.”

P R A Y E R.

O Almighty God, whose blessed Son was anointed to preach his Gospel to the Poor, to bind up the broken-hearted, and to comfort those that mourn: grant that we, believing in his Name, and having Faith in his Promises, may, in all our troubles and misfortunes, ever hold fast the blessed Hope of everlasting Life; through the same Jesus Christ our Lord.

Amen.

SERMON

S E R M O N I I I .

C H A R I T Y .

PREFATORY ADDRESS.

My fellow Christians,

BEFORE I enter particularly into the Subject on which I am invited to address you, I shall request your attention to a short observation, which I can at no time introduce with more propriety than the present. It is this.—Many of those who ascend the pulpit upon charitable occasions are wont to speak of Charity, not only as “covering a *Multitude* of Sins,” but *every* Sin; not only as “the *greatest*,”* but as the *whole*,

* When St. Paul says, “Now abideth *Faith, Hope, Charity*,” and terms the latter “the greatest” virtue, he does not barely mean *Almsgiving*, but *Benevolence*; of which if we are destitute, “though we give all our goods to feed the poor, it will profit us nothing.”
duty

duty of man.—This they do from a good motive; namely, to serve, to the utmost, the Cause for which they plead; to melt (if I may be allowed the expression) their hearers to their purpose, without specifying any other principle as necessary to Christian Salvation, which might operate with *some* of them as an Alloy.—As such Authority, delivered from such a place, may have a dangerous tendency, *I* shall guard against it: and, with the tongue of Honesty assure you that—great, important, and *indispensable*, as I hope to convince you Charity is—it is not the *only* Duty of a *Christian*. There is another Principle,—a divine and salutary Principle, which must attend it, in order to render it a *Christian Virtue*: that is FAITH IN CHRIST. It is true, *without* Charity, as “without Holiness—no man shall see the Lord.” *It* will powerfully *recommend*: but still Faith will be requisite to “*justify*,” to cover those numberless Sins and Imperfections, from which no person—however amiable, however virtuous, is free. For, as our Redeemer justly tells us—
“when

“ when we have done all that we are commanded to do, we are but unprofitable Servants.”

I shall now address you on the subject which more particularly demands our present attention, from the following text of Scripture:

LUKE xiv. 14.

They cannot recompense thee: but thou shalt be recompensed at the Resurrection of the Just.

IN the great Family of human nature, the Circumstances of its Members are extremely various. Some are placed in situations of affluence and comfort: while others are destined to indigence and misery. Some are “ clothed in purple, and fare sumptuously every day;” while others are almost destitute of raiment to cover their nakedness,—of food to satisfy their hunger,—and have scarcely “ where to lay their head.” Indeed *so* destitute, that, for the Pity we bestow, we cannot expect from them
any

any recompence.—Yet, all these differences of stations and circumstances are permitted and ordained by our heavenly Father ; who, as the Scripture tells us, “ maketh poor and maketh rich.”—Why he does this,—and why he permits such inequalities among his children—it becomes not them to enquire. The richest and the poorest have all their sphere of action: and let them strive to do their duty in that state of life, unto which it hath pleased God to call them.

There will come a time when “ the Rich and the Poor shall meet together;” shall stand at the same tribunal, and meet the same impartial Judgment, according to their works: when no Distinction shall be exercised towards them; —“ for the Lord is the Maker of them all,” But *till* that time shall come, various must be their lots, and different their fortunes. “ The Poor,” we are told, “ shall never cease out of the land:” and the Rich are commanded to be kind to, and protect them. God expressly says, “ Thou shalt not harden thy

thy heart, nor shut thine hand against thy poor Brother. But thou shalt surely give him; and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother,—to the Poor, and to the Needy in thy land.”—From Solomon we have these striking words—“Whofo stoppeth his ears at the cry of the Poor, *he* also shall cry, but shall not be heard.” Similar is the language of St. James—“He shall have Judgment without Mercy, that hath shewed no Mercy.”—But, says Jesus Christ, “Blessed are the Merciful; for they shall obtain Mercy.” And in that sublime picture of the last Judgment, the different destinies of the Blessed and the Accursed are determined by their different conduct towards their needy fellow-creatures.—“I was an hungered,” says he to the latter (in the name of his poor neglected brethren)—“I
was

was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.—And these shall go away into everlasting punishment: but the Righteous into Life eternal.”

So true are these words of a pious Parent to his Son: “Give alms of thy substance: and never turn thy face from any poor object, and then the face of God shall not be turned away from thee:” As are also these words of the Psalmist: “Blessed is he that considereth the Poor and Needy; the Lord shall deliver him in the time of trouble.” For says another inspired writer, “He that hath pity upon the Poor lendeth unto the Lord, who will recompense him as if the deed were done unto himself. “Inasmuch, says he, as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

In conformity to all these scriptural passages, he assures us in the Text, that though “*they* cannot recompense us;

D

yet

yet we shall be recompensed at the Resurrection of the just :” that glorious Resurrection, when, for the wealth which we now employ in doing good (which is otherwise the Mammon of unrighteousness) we “ shall be received into everlasting habitations.”

Opportunities of doing good, of relieving the miseries of your fellow-creatures, are *never* wanted. “ The Poor ye have *always* with you : and whensoever ye will ye may do them good.” These Opportunities present themselves on various occasions ; and I am persuaded they will not present themselves in vain. I say—I am *persuaded* they will not :—and I *am* so persuaded from your Appearance in this place, and on this Occasion.---It is evident by your coming here to relieve *those* poor children, that you *seek* an Opportunity to do good : that your Hearts need not Exhortation ; and that what you bestow will be enhanced in value by the “ willing mind” from which it flows.---So truly may I say with the Apostle : “ that as there is a Readiness to will, so I trust there will be

be a *Performance* also out of that which you have. For, if there be first a willing mind, it is accepted according to that a man *hath*, and not according to that he *hath not*."

Respecting the Institution you are thus willingly assembled to support,—I can conscientiously assure you that, in this particular Parish, *no Institution can better deserve your Zeal*.*—Abounding in Children as it does—and those principally Children of the Poor,—it seemed to faint for those dews of Charity "as a thirsty land."

Too much Praise cannot be ascribed to those who *established* these means of Grace among you: "yea, they shall have praise of God." The poor objects of their Charity "cannot recompense them: but they shall be recompensed at the Resurrection of the Just." "The blessings of the Destitute shall then come upon them; because they delivered the Poor that cried, the Fatherless also,

* This Sermon was preached in the Church of a very populous Parish, for the Benefit of Sunday Schools.

and them that had no helper.”—Yet, O God! may they, in this world, “be blessed in the Deed!” blessed in the wished Prosperity and Virtue of their Orphan-charge!—in the wished Prosperity and Virtue of their own Children! and, at the hour of death, with the consoling Anticipation of celestial Felicity!

On the particular Designs of the Institution I need not expatiate. It will be sufficient to say—that it is calculated to preserve the Children of your poor Neighbours from Wretchedness and from Ruin: to shed religious light upon their souls: to make them good, and to make them wise, even “wise unto Salvation.”

But, need I remind you,—*you*, in particular who may properly be called its PATRONS—that to accomplish these great Designs, much—very much depends upon *you*?—If you are not careful to *watch* and nourish the seed you sow, you will fare no better than the Husbandman, who sowed good seed in his field; but, while he slept (regardless of what might befall

befal it) the enemy came and sowed Tares.

At present the Institution, with you, is in its Infancy: And “Perfection, remember, is a plant of slow growth, which will meet with many bleak winds and envious frosts to nip it in its bud, and prevent its progress.” Therefore, you, the first benevolent Planters of the Institution in this Parish, must be active and diligent, “always abounding in this work of the Lord; forasmuch as ye know that your Labour will not be in vain.”

—You, more especially, who have opportunity to *visit* the Schools, and Affluence to support them—“be not ye weary in well-doing; for, in due season ye shall reap, if ye faint not.” Ye shall reap the recompence of your Labour in this world, in the Honesty of the Children ye instruct, and be finally and fully “recompensed at the Resurrection of the just.”

You who stand not in so near a relation; but who attend as Friends and Well-wishers to the Institution—You, my Christian hearers, will powerfully

assist in this “Labour of Love” by your generous Contributions.—Among you I behold many of that Sex, which is particularly distinguished for Tendernefs and compassion. Such of my Audience will observe with heartfelt Satisfaction, that, for *both* Sexes the Institution is a Nursery of Virtue: for *that* which was ordained by Heaven to soften the Cares, and to heighten the Comforts of domestic life; as well as for that which was designed for more arduous employments.—The Affluent, therefore, of the softer Sex, will, I trust, exemplify that Tendernefs which is peculiar to their breasts by kind attentions to the Interests of the Schools, and *all* of them by liberal Contributions.

When they reflect to what a train of Evils the *Untaught* and *Unprotected* of their Sex are exposed, they will rejoice in the opportunity which is *now* afforded them of defending *many* of that Sex from Danger,—of storing their unpractised hearts with wholesome Counsel; and of fortifying their minds with the Principles of Virtue.

Were

Were such of my audience to enter the abodes of Sorrow, and behold *some* scenes of Female-Misery:—were they to mark the Anguish of a fond Mother—bemoaning the Misfortunes of her lost—her ruined Child:—were they to witness the manly Grief of an aged Father—brought almost “with Sorrow to the grave,” by the irreparable Calamity—they would require no Monitor—save their own Heart—to influence their Conduct on the present occasion.—Yet, these scenes, and this faint Description of them, are, I am persuaded, unnecessary to move their good Hearts to compassionate or prevent the Woes of others. *They*, and *all* who hear me, must be convinced that the overflowings of Fortune cannot be *better* applied than to the Benefit of these poor Orphans now before us.—Their Case is a peculiar one. Their Parents—(and perhaps many of them have *none*!)—oppressed by Poverty, or enfeebled with Age, are constrained to send them to some employment at a period of life too early for them to have acquired any knowledge

ledge either of God or their Duty. To earn a small pittance towards their support, manual labour of some sort or other,—“from the rising up of the sun unto the going down thereof”—occupies six days out of the seven. So that the *seventh* is the *only* day they have on which to be taught their duty: and this—apparently-inconsiderable—portion of time has been found sufficient for its humble purpose. For it is no less astonishing than true, that Children in these little Seminaries have made a more rapid Improvement than others of similar ages and capacities, who attend for Instruction all the rest of the week.—May the Almighty *continue* thus to bless them!—May “the small grain” become a lofty and wide-spreading Tree: and may all the Christian Graces “lodge in the Branches of it!”

The Reformation of Manners they have effected in populous neighbourhoods like this, is equally wonderful.—The Sabbath (instead of being observed by the Children of the Poor, as it is ordained to be by their Maker) was formerly

merly but too often spent in Profaneness, Irreligion, and criminal Diversions.—I doubt not but many who hear this melancholy relation can but too well testify the Truth of it.—In the surrounding fields, and even near your own habitations, your Property, on Sundays, was insecure ; and your ears were frequently shocked by oaths of the most dreadful nature, “out of the mouths of *almost* Babes and Sucklings !” of Orphans,—whom your timely care may save from ruin ; and, instead of Blasphemy, out of whose mouths may “perfect Praise.”

Such are the objects of Charity now before you : such the poor unfriended Children whose cause I plead.—Snare innumerable, worse than the snares of death, compass them about, and the gulph of ruin opens to receive them.—*You* may become their Guardians, their Friends, their *Saviours*. You may snatch them as the brand from the fire, and preserve them from destruction. Bad Examples are contagious, and “evil communications corrupt good morals.”

Many,

Many, of an age that would by no means preclude them from being their associates, are frequently detected in the great seat of manufactures* near us, in the commission of Crimes heinous and alarming.—To be convinced of this, read the periodical Lists of Delinquents which usually crowd our Jails; and you will find a melancholy number of them under the age of manhood.—I speak from Observation and Experience. A sacred Office† lately drew me within the walls of a provincial Prison, where my feelings were deeply shocked by the sight of a numerous Band of Felons,—and many of them---CHILDREN! ‡---On

* Birmingham.

† That of Chaplain to the Sheriff for the county of Warwick.

‡ No less than *forty-two*, of ages between 13 and 21, were arraigned at the two Assizes, for different Crimes. And, on *one (a mere Child)* the Author heard pronounced the dreadful Sentence of Death! Her tender age (she being, he believes, little more than *thirteen*) induced the venerable Judge Ashhurst to issue her reprieve. Wherever he *can* do it, this excellent man seems happy to let “Mercy rejoice against Judgment.”

questioning

questioning most of those young delinquents, respecting a knowledge of their Duty, their answer in general was—" *They could not read.*"-----My heart pitied them,—supposing their IGNORANCE to have been the Cause of their Infamy and Ruin!—thus verifying the assertion of Solomon, "The Destruction of the Poor is their Poverty."

Indeed, "if Children—destitute of every guide to moral Actions, and schooled only in the Science of Vice—are let loose upon Society,—what Mischiefs, what Depredations, what Crimes may we not expect they will in time commit?—None are forward to find them employment: on the contrary, all avoid them as contaminated.----What, then, must befall such miserable Objects? Objects, devoid of every *honest* means to relieve their Indigence, and satisfy their Hunger.—There is but *one* alternative: *They must STEAL,—or they must PERISH!*

"To prevent this frightful Evil—we must guard the bud of youth: we must sweep the noxious insect from the tendril, and keep Vice—that pestilential Fever, from
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the Mind,—must “prevent it from laying all that is amiable, all that is venerable in the human character, in wild and hopeless Ruin.”

This is a glorious Cause ; a noble Field for the exercise of Charity :—a Cause so good, that the best advocate in the world would be unable to do it justice.----This Cause is yours ; and the objects of it are before you.—To “*recompense* you” is not in their power ; and, I am sure you are too disinterested—too generous, to expect it from them. Your own *Hearts* will sufficiently reward you, and convince you of the Truth of these “words of the Lord Jesus—It is more blessed to *give* than to *receive*.”

Yet—my young Friends, have you *nothing* to bestow?—no Returns to make to these your Benefactors?—Yes ; you have GRATITUDE. And let me intreat you to *show* this Gratitude, by a respectful Behaviour to all your Superiors ; by being dutiful to your Parents, and by leading godly lives.—Thus show that you have not received Instruction, and “the Grace of God in vain.”—Do not neglect to address your
Prayers

Prayers to God morning and evening : and, *in* your prayers, remember your Benefactors.—“ Remember also the Sabbath-day, to keep it holy ;” and do not let any thing tempt you, *on* this day, to absent yourselves from Church, to worship God in public. For, remember, it is too often acknowledged by those who are brought to an untimely end, That the *first* Crime of their youth (and which was the inlet to every *future* one) WAS SABBATH-BREAKING. This, they confess with their dying lips, brought them into BAD COMPANY ; and bad Company led them on to those dreadful Crimes which they must expiate—and perhaps not expiate even with their blood !——May no such fate attend any of *you* ! And may what has been said, leave some useful Impression upon your Minds !—I now recommend you to the Protection of Almighty God.—Be virtuous, and He will bless you : will guide you safely through life : will give you comfort in death ; and at last will conduct you to immortal happiness.----

You, their Benefactors, I need not again exhort in their Behalf ; for exhortation,
I am

I am sure, on this subject, is unnecessary. Every Englishman has an Advocate for Charity within his own Breast, that supercedes the Tongue of Eloquence, and almost that of information.---The former is not mine : and, on the present Occasion, I lament not the Want of it. For, could I speak with the tongue of men and of angels, and you had not Charity---it would profit me nothing. All Eloquence would be as sounding brass, or a tinkling cymbal.----Did I *suppose* it necessary : were I conscious that your Feelings must be awakened before your Pity would flow,—I would atone for *my* inability, by having recourse to a Power that *must* prevail,—to an Eloquence that could not be resisted :—That is—the silent Eloquence of WANT—*there* pleading for Relief.——Methinks I can read what now passes in their little hearts, as they survey *you*—their Protectors, seated around them.-----Panting with Gratitude and Holy Joy, they bless you for themselves, and for those Parents they have lost, or whose Poverty withheld from them the Comforts which *your* Goodness supplies.-----“ We,”---say they,

they, in grateful rapture---who “are orphans and fatherless, and whose mothers are as widows,”*—who have nothing but what we receive from you,---we *cannot* recompense you; but”—(and grant it, gracious Heaven!)—“MAY YOU BE RECOMPENSED AT THE RESURRECTION OF THE JUST!”

Amen.

P R A Y E R.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast Fear and Love: keep these Children, we beseech thee, under the Protection of thy good Providence; and make them to have a *perpetual* Fear and Love of thy Holy Name. And may the Alms which are now about to be given them, by these thy Servants, rise up to heaven as a Memorial before thee, and plead for the Salvation of their Souls, through Jesus Christ our Lord.

Amen.

* Lam. v. 3.

S E R M O N IV.

ON SUICIDE.

PSALM cxix. 109.

*My Soul is alway in my hand ; yet do I not
forget thy Law.*

MATT. xix. 18.—Or,

The sixth COMMANDMENT.

Thou shalt do no Murder.

THERE are certain Subjects which a Preacher's own feelings would induce him to avoid, if local circumstances and a sense of duty did not require them. Of this nature is the Subject which the Text proposes to our Consideration : a Subject which (if sad Experience did not convince us to the contrary) we might think it unnecessary to discuss before a Christian Audience.

dience. Favoured with a Divine Revelation, we all may discern our Duty,—and be convinced of the Importance of human life. Instructed by a Messenger from Heaven, even the SON OF GOD, we ought to act as it becomes the disciples of so great a Master, and endeavour to accomplish the gracious designs of his coming. One of these was to reconcile man to his lot, and to shew him the connexion there is between this life and a future one: to convince him that *all* actions are of consequence; and will be followed by eternal Rewards or Punishments.

He came also to give rest to the Souls of the weary,—“to bind up the broken-hearted, and to comfort all that mourn:” to teach us, both by Precept and Example, that we ought to stand firm against all the shocks of Adversity; and not to suffer any Evils to overwhelm us with Despair. Like his first illustrious followers, we ought to be supported with a Persuasion that our “present Afflictions, which will soon be ended, work for us a far more exceeding and eternal weight of Glory.” Like them, we should be able to say, during the severest dispensations: “We are troubled on every
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fide, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

—This is the language of Christian Philosophy: and such as every Follower of Christ should be authorized to use, whenever he is "in Trouble, Sorrow, Need, Sicknefs, or any other Adversity."—Not to *feel* these things, is impossible: but *so* to feel them as to "hate life," and rashly return it to the God who gave it, is pusillanimous and deeply sinful.

This being a Subject of the utmost consequence, as it very intimately concerns both private and public life, I shall attempt to treat it with that care which its importance demands. That it is a *necessary* Subject, a recent melancholy Circumstance must convince you, and will, perhaps, cause it more forcibly to strike your attention.*—May the Grace of God assist me in the awful discussion; and though you have your life "always in your hand," yet may he so incline your hearts as "not to forget his Law!"

The Law the Psalmist here alludes to is, undoubtedly, the sixth Commandment; and

* This Sermon was preached after an instance of Suicide in the author's Parish.

his words, with the context, may be thus paraphrased—"Thou O God, hast created me a free agent, and hast graciously left my life in my own power. I am troubled above measure, through the very disquietness of my heart: yea, Trouble and Heaviness have taken such hold upon me, that I could cheerfully terminate my being;—but I do not forget thy Law—that Law which tells me "THOU SHALT DO NO MURDER."

This Law is positively broken by two descriptions of persons;—by those who take away the Lives of their fellow-creatures, whether with intent to rob or to revenge an Injury: and by those who put a period to their own. Certain persons of the former description, actuated by a spurious kind of Honour,—a specious Counterfeit of Courage, endeavour to make a distinction, where Almighty God will admit of none. For, whether a Man fall by the hand of a dark and secret Assassin, or by the hand of an impious *Duellist*, THE DEED IS MURDER; and the Perpetrator involves himself in all the Guilt of that atrocious Crime. —Hear the Divine Law, which allows of

no remission: “ *Whoſo ſheddeth man’s Blood, by man ſhall his Blood be ſhed.*”* And again—“ *Ye ſhall take no ſatisfaction for the Life of a Murderer; but he ſhall be ſurely put to death.*”†

If *human* Laws are, erroneouſly, more lenient, and the fashionable Miſcreant be ſuffered, like Cain, to eſcape the Punishment due to his Crime,—let a man, ere he reſolve to meet his Antagoniſt in the field,—ere he exchange the fatal Stipulation for Outrage and Murder,—let him turn to that holy, that precious, that ſhamefully-deſpiſed Volume, which contains theſe alarming Words:—“ NO MURDERER HATH ETERNAL LIFE ABIDING IN HIM.”‡ “ HE SHALL NOT INHERIT THE KINGDOM OF GOD;”§ but “ SHALL HAVE HIS PART IN THE LAKE WHICH BURNETH WITH FIRE AND BRIMSTONE.”**——Tenfold more dreadful will *his* fate be, than the common Affaſſin who ſuffers in this world for his Crime. The latter expiates, perhaps, with

* Gen. ix. 6.

† Numb. xxxv. 31, 30.

‡ 1 John iii. 15.

§ Gal. v. 21.

** Rev. xxi. 8.

his *own* Life the “crimson sin” of taking away the Life of *another* : whereas the Duellist goes *unexpiated* and *unabsolved* to “appear before the judgment Seat of Christ :” there to “receive the due reward of his Deed,” in “weeping and wailing, and gnashing of teeth.”

Equal,—nay *superior* in Guilt is the *Self-Destroyer*.—“Cut off, even in the blossoms of his sin” by his own hand,—“no reckoning made ; but sent to his account, with all his Imperfections on his head ! O horrible, most horrible !”—my Soul trembles within me. Affrighted at the bare idea of the crime, she “shrinks back upon herself, and startles at Destruction.”—May *you* feel the idea as I feel it myself, and then I am sure you will “fly from the wrath to come.” Be your Afflictions, and Troubles, and Disappointments, what they may, you will look up to God with an eye of modest appeal, and say with David—“*My Soul is in my hand : yet do I not forget thy Law.*”

Sometimes, I know, the Principle of Reason is suspended or dethroned, and poor human Nature is left without Guide or Sentinel. Unruly and uncontrouled, the

distempered Passions reign destructive; and the very “image of God” is laid in mournful ruins!

In these cases, Man ceases to be an accountable Creature: and the unfortunate person who—*thus circumstanced*—puts a period to his existence, is charitably considered by the Laws of our Country.—This, no doubt, is a just and merciful distinction: yet I fear, a distinction that is sometimes made without sufficient grounds of proof. I mean in cases where the mind was no otherwise deranged than by Caprice, or disappointed Pride and Ambition. In such cases, a seeming Severity towards the Dead, would be extensive Mercy towards the Living.—It gives me pain to recommend what may *seem* cruel and severe, but what is not so in reality: a wound that indicates Mortification, treated with too much Tenderness, may prove destructive to the whole system. At Rome was strikingly exemplified my meaning. The horrid crime in question, through frequency of commission was once become fashionable; and the Roman Females were chiefly the victims of its fatal Prevalency. But no sooner did an edict

edict decree certain Indignities to the lifeless body, than the Custom ceased: the dreaded Example was never made, or not more than once repeated.

But what are we to think of those who have perverted Reason and Argument to *defend* the Crime? who are *Advocates* for a Practice which sober Reason and Argument disclaim, and which true Religion condemns? — Their first great Argument is the following: — “Every man has a right by nature to pursue what he thinks Good, and to avoid what he thinks Evil.” — *A right by nature?* — Where is the Law of Nature that gives this right to Man? Were he, like the beasts of the field, directed only by *Instinct*, the plea might be well founded. They pursue what they “think good,” in conformity to this blind principle, and are amenable to no Law. Therefore, a man must regard himself as devoid of *Reason*, devoid of *Conscience*, and an *immortal Soul*, before he can act in accordance with the above Proposition. — But, the Law of Nature apart — what says the LAW OF GOD? — “*Thou shalt do no murder.*” And Murder it certainly is, whether a person, in a

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found

found mind, take away his own life, or that of another. The Crime may be different in turpitude: but the difference, as I have already proved, is *against* the *Self-Destroyer*.

Again, these Sophisters say—"When our Life becomes a misery to ourselves, and is of no advantage to any one else, we are at liberty to put an end to it."
—*Of no advantage to any one else?*—Where is the person so *peculiarly* circumstanced? Where are all the tender and endearing Relations in Life?—Has he no PARENT to shed the unavailing tear over his unhallowed grave, whose enfeebled age may want his assistance?—Has he no WIFE to bemoan his Loss, and to experience the ills of unprotected Widowhood?—Has he no CHILDREN to claim his lengthened Being, to need his counsel, and to ask of heaven (which sees them, perhaps, vagabonds begging their bread) why they were untimely deprived of a Father?—Has he no BROTHER,—NO SISTER,—NO FRIEND, who will perpetuate his memory with the silent sobbings of incurable Affliction?
—O

———O Nature ! who can violate thy Rights, who has the feelings of Humanity and the possession of Reason?———

But, we will even suppose that *none* of these endearing relations belong to him ; and that he stands *alone* and unconnected with *Kindred* on that busy stage—the world. Still, are there no duties he owes his Country?—Are there no services he can render Society?—Are there no Blessings he can confer upon Mankind?----“ If he be in an *humble* Station, he ought by his Labour to make himself useful to his fellow-creatures : if in an *elevated* rank he owes a tribute to the Public which *must* be paid, either by his application to affairs,—by his Beneficence, or his Valour.”—In whatever Station or Occupation of life he is engaged, he ought to consider himself a *necessary* Link in Society’s extensive chain, supported by, and supporting, others.

Again they say----“ He who has not resolution to deliver himself from a miserable existence by a speedy death, is like one who would rather suffer a wound

wound to mortify, than submit to amputation for a cure." In other words : If a *single* member of my body be so injured as to pain me exceedingly, and I have a right to destroy it, and cast it from me, why have I not a right to destroy the *whole* of my Body?—I answer in the words of Scripture---“ It is better that one of thy Members suffer, than that all the members suffer with it. It is better for thee to enter into heaven having one eye or one foot, than that *thy whole body should be cast into hell.*” For, if we destroy the *body* (which is the property of God,) contrary to the express *command* of God, what will become of the ever-living *Soul*?-----“ Fear Him, therefore, who, after thou hast killed, hath power to destroy both Soul and Body in hell : yea, I say unto thee, fear Him,” and live.

If a man could destroy his Body without endangering the eternal happiness of his Soul, then might he stand clear of the charge of Folly, though not of Cowardice. But as this is impossible,
(if

(if his reason be perfect) one would think that a single reflection on the *nature* of the Soul would entirely prevent the most determined purpose. When he considers that “ Eternity alone can be the measure of its existence: that Time which destroys all other things can make no conquest over this: that the Body must die, and return, for a while, to its original dust; but that over the Soul—death hath no dominion:”—When he considers these things, I say, an anxiety about the State,—the *eternal* State, into which a *voluntary* act may plunge it, will surely teach him resignation, and make him say with David: “ Blessed be the Lord God, who hath kept me back from shedding Blood!—My Soul is in my hand; yet do I not forget thy Law.”

For what answer is he prepared to give when the supreme Judge shall demand the Cause that induced him to rush uncalled into his presence? Can he say, “ I lived till I was perfect enough for Heaven, and therefore thought myself at liberty to quit the earth!”—

Where

Where is the man who *could* say so?— He does not *live*, who would wish thus shamefully *to die*. No good man *can* wish it. If he has done, while it is day, the work of him that sent him, happy is he, and he will wish to live, that he may enjoy his happiness. But if his work remain unfinished, let him remember how soon the night of death will approach, without his *hastening* it, when none can work: when, instead of wishing the Almighty to “hide him in the grave,” he will exclaim in the language of bitter regret: “O spare me a little that I may repent of my sins, before I go hence, and be no more seen!” --- Therefore, Sinner! hear and reverence the sacred voice of Wisdom: “*Seek not Death in the error of thy life; and pull not upon thyself Destruction with the work of thy hands.*” *

——But, to close a Subject (which I am sorry the weakness of human nature renders necessary) let us, my fellow christians, as the best Preservative against the Crime which has occupied

* Wisdom ch. i. v. 12.

our reflections,—let us impress our minds with a firm Trust and Confidence in God,—a true and lively Sense of Religion, and a Conviction that no Evil can befall us that will not have an end.—If, either through Misfortune or our own Imprudence, we are overwhelmed in Sorrow: if “through Oppression, through any Plague or Trouble, we are diminished and brought low:” let us apply with diligence to whatever may be our calling, observe a sober and frugal conduct; and we shall soon (under the blessing of heaven) begin to enjoy life, be a Comfort to our friends, and useful members of Society.

Other Afflictions I know there are of a more painful nature, during which for a time “the tongue of men and of angels” would be unable to administer comfort. While sorrowing under their anguish, the Stoic may preach in vain;—’tis his part *to reason*, but the afflicted Patient’s *to feel*.—Yet even in the deepest Abyss of Misery, there is a portion of “light for the Righteous.”—There are Consolations in store for us, if we properly

properly seek and deserve them.—
Are we deprived by death of our most valued Friends?—Let us consider (if they were virtuous) what *they* have gained by the removal, and our loss will be soothed with resignation: let us reflect on the transcendant bliss to which they are exalted; to a participation of which we may, ere long, be called, where the interchanges of love will be more tender and more dear.—Are we deprived by Malice or Slander of our good name?—Let us “abstain from even the appearance of evil; and then commit our way unto the Lord, and he will bring it to pass;—will make our righteousness as clear as the light, and our just dealing as the noon day.”-----Have we been wicked,—so atrociously wicked, as to suppose ourselves precluded from every hope of Salvation? Let us turn to the Lord who will have mercy upon us, and to our God who will abundantly pardon. “Him that cometh unto me,” says our meritorious Redeemer, “I will in no wise cast out.” Though our Sins be as scarlet, if we sincerely repent of them,

them, his atoning Blood will make them white as snow: though they be red like crimson, they shall be as wool. “If we confess and forsake our Sins, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins.”

Knowing these things, my fellow christians, let us not despair. We are in the hands of God, whose mercies are great; who will not suffer us to be tempted above what we are able. If we call upon him he will hear us: if we trust in him, he will keep us from falling: will, in his own good time, translate us from the vale of tears to a scene unchangeable, and full of glory.

P R A Y E R.

O GOD, who knowest us to be set in the midst of so many and great Dangers, that, by reason of the frailty of our nature, we cannot always stand upright; grant us, we earnestly beseech thee, such Strength and Protection, as may support us in all Difficulties, and carry us through all Trials and Temptations, for the sake of Jesus Christ our blessed Lord and Saviour.

Amen.

SERMON

S E R M O N V.

ON THE CAUSES OF DISAPPOINTMENT, AND THE
PROPER ATTAINMENT OF HAPPINESS.

ECCLESIASTES ii. 17. (latter part.)

All is Vanity and Vexation of Spirit.

THERE is no maxim more commonly used than this which I have just recited ; nor any that is more wrongly applied, or misunderstood. By prefixing it to this discourse you may suppose that I coincide with those who quote it for the purpose of discouraging all social joy, and of restraining our desires of temporal felicity.—But this is not the case. I class with none so lost to the better feelings of human nature,—none so lost to a sense of the Divine
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vine Goodness.—Did a Conviction that all things were *vain*,—that all actions, all endowments were *unprofitable*, and ended only in *Vexation of Spirit*: did this cheerless disheartening temper occupy the breast of every man,—what a scene of apathy, inaction, and gloom, would be the world we inhabit! Science would drooping expire in the shade: Virtue would abandon the dwellings of mankind, hopeless of its reward: Friendship would pour no comfort into the troubled mind: Charity would assuage no griefs of the poor and the unfortunate: Miseries of all denominations would, unmolested, reign among mankind; and the world would be, in the most emphatic sense,—a *Vale of Tears*.

But, blessed be God! this is *not* the case. All is *not* Vanity:—all is *not* Vexation of Spirit.—Yet,—before we *seem* to controvert an assertion of inspired Wisdom, let us examine the matter more closely: let us see what *induced* the royal Preacher to draw so melancholy a conclusion,—to pass a judgment so grievous on Life and its Enjoyments.

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“ I said

“ I said in mine heart,” says he, “ I will prove thee with Mirth, therefore enjoy Pleasure. I sought in mine heart to give myself unto wine, and to lay hold on folly. I made me great works : I builded me Houses ; I planted me Vineyards. I made me Gardens and Orchards, and I planted trees in them of all kinds of fruits. I made me pools of Water, to water therewith the wood that bringeth forth trees. I got me Servants and Maidens ; possessions of great and small Cattle. I gathered me also Silver and Gold, and the peculiar Treasure of Kings and of the Provinces. I got me men fingers and women fingers, and the delights of the sons of men. Whatever mine eyes desired, I kept not from them : I withheld not mine heart from any joy. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do : and behold——*all was Vanity and Vexation of Spirit.*”

Unhappy Monarch !—What, in this catalogue of enjoyments, is there that has not a *tendency* to end in Vexation?—*None* of the things he enumerates are *absolutely* calculated

culated to promote our Happiness ; but all of them very frequently lead to Disappointment. Mirth, Wine, Possessions of Wealth, and large Demefnes, we know, are things fleeting and precarious : things, from which we are taught *not* to expect *permanent* Felicity.

But, because this is the case ; “ because Happiness is not to be attained by the Acquisition of Wealth,—by the joys of Conviviality, or the blandishments of Pleasure, shall we rashly conclude that its existence upon earth is no where to be found?—Shall the Restlessness of Ambition, or even those Afflictions and Embarrassments which are sometimes the lot of the best of men, lead us to consider Happiness as an imaginary phantom, that unceasingly invites our embrace, and as unceasingly eludes it?—Surely, though the Wilderness of the World presents to the traveller many difficult and perplexing paths, still it must be confessed that it affords more pleasant scenes, in which he may enjoy Refreshment and Repose, Comfort and Delight.”*

* Gregory.

Reflect, my Christian Hearers, upon all the Miseries you have experienced. Call to your remembrance all the Trials, the Afflictions, the Troubles, and Calamities with which you have been visited.—Many, to some of you, perhaps, are their Numbers, and painful their Effects.—Death has taken from you your Friends, — your dearest Friends, and has “bereaved you of your Children,”—Sickness has clouded many of your days, and many “wearisome nights have been appointed you.” Oppression has robbed you of your Substance, and left you to struggle with the hardships of Poverty.—Misfortune or Calamity has overwhelmed those whom you value and esteem in irretrievable Distress, and to whom you can administer no other relief than the tear of Condolence, or the sigh of Sympathy.—These,—or circumstances *similar* to these, have some of you experienced: and to suppose their Effects otherwise than *painful*, would be supposing your Hearts were otherwise than *human*: would be supposing them unfeeling and callous, invulnerable and dead.

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But, examine the *Reverse* of the Picture. View the *happier* Contingencies which have brightened your days,—the Comforts which *still* remain to cheer and console you.—Look around you, and be convinced—that Death has not taken away ALL whom you hold dear.—Drop a tear for those Friends, those Children you have lost ; but let it be followed with a smile, when you behold those Friends,—those Children which still bless you.—Compare the days of Sickness with the days of health,—the wearisome nights that have been appointed you, with the more numerous ones of Comfort and soft Repose.—Oppression has robbed you of your Substance :—but has it robbed you of *every Friend*,—particularly that Friend within your own breast,—a GOOD CONSCIENCE?—Though you have to struggle with the hardships of Poverty, would you exchange the Sensations which flow from *Innocence* in this lowly state, for the Sensations of your guilty Oppressor in the midst of his unjustly-acquired Affluence?—No.—“ Better, far better is Poverty with Innocence, than great Possessions without Right.” The noble Mind that suffers un-

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justly,

justly, suffers greatly ; I mean *exaltedly*. It is compensated, for all its Sufferings, by Sensations of conscious Rectitude,—more exquisite than even those which are felt by the man “ who liveth at peace in his Possessions,—and hath prosperity in all things.”

The same may be said of the *Feelings* we experience with respect to the Misfortunes or Calamities of those whom we value and esteem.—If it be seldom our lot “ to rejoice with them that do rejoice,” we can “ weep with them that weep :” And there is sometimes a Luxury in Tears, far preferable to Joy.—I need not describe it to *you* who have felt it, and whose good hearts, perhaps, at this moment, feel the Assertion to be true.—Many who hear me, I am sure, have, on some Occasions, thought it “ better to go to the house of mourning than to the house of feasting ; have deemed “ Sorrow better than Laughter,” from the improving Sensibility they have derived to their own hearts.

Yet I would not have you suppose that sympathizing with the Unfortunate is a more convincing proof of a *good heart* than participating the joy of the Happy. That
person

person who will do the latter will very seldom fail to do the former ; while the reverse is by no means true. There is nothing to be *envied* in Misery: and Envy is a pernicious Alloy to all greatness of Soul. Many are envied in Prosperity by those who would have wept with them in Adversity. Such persons weep more from a morbid constitutional love of Melancholy, than from a regard for the person with whom they apparently sympathize.—In particular, let me caution you against allowing yourselves credit for sensibility of heart, on account of the Tears which you shed at beholding *fictitious* Scenes of Sorrow. Many have their eyes suffused with tears, on these occasions, who can behold *real* Misery with unconcern : nay, who can be the *Cause* of Misery, and plunder and oppress the Orphan and the Widow.

But to return from this digression——
Numerous other circumstances I could adduce to prove that all is *not* vanity and vexation of Spirit. Those already mentioned, you will be aware, are the most difficult to be controverted, and applied

establish the doctrine I espouse.—They are selected from the black Catalogue of afflictions which have the most probable tendency to make us pronounce human Conduct *vain*, and Life *vexatious*.—The easier task remains to select only those instances, to prove the existence of Felicity, which supersede all argument and reasoning.

Were I to direct your Attention to the delights of Philosophy (those inexhaustible Sources of pleasure to intelligent minds)—to the pleasing Acquirements of Science, and the progressive Improvements in the liberal Arts : were I to insist upon *these*, as things far from being “vain and vexatious,” you would very justly tell me, That *such* things are no sources of Happiness to the *generality* of Mankind.—They would apply to a School of Philosophers where their value was *understood* ; but not to a Society of Christians who assemble here for a very different purpose. In this place, “the Words of eternal Life” are of more value than the proudest productions of Philosophy and Science : and those sources
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of human enjoyment which we recommend to *Christians*, must be sources which are open to the *humblest* Capacity. “*Every one that thirsteth*” should be enabled to “come to these Waters” and find refreshment for his Soul.—What these Sources are, will be particularized in my next discourse. *This* I shall conclude by requesting you to be cautious on *what Principles* you build your hopes of temporal happiness. For, if the Foundation be weak, the Superstructure must inevitably fall to the ground. If you fix your affections on objects which are *precarious* and *uncertain*, you ought not to murmur if they end in “*Vanity and Vexation of Spirit.*”

To *remedy* this evil, study the rules and precepts of the Gospel of Christ. Make it the basis of your happiness, the director of your hopes, and the rule of your conduct. For whatever Troubles you meet with,—in *it* you will find a cure: for whatever Vexations which, through life, may befall you—in *it* you will find an Antidote. It will teach you the high importance of human Ac-
tions ;

tions ; the true estimate of human life, and the true value of human enjoyments. It will teach you the connexion of these things with an Eternal State of Being : where every man will receive according to what he hath done, whether it be good, or whether it be evil. —Meditate upon it, therefore, more frequently and more fervently ; and may Almighty God write all its Laws in your Hearts, and reward your obedience with everlasting Felicity !

Amen.

P R A Y E R.

ALmighty God, who knowest whereof we are made, and rememberest that we are but dust, we beseech thee to have compassion upon all our infirmities ; that amidst the changes and chances of this Mortal life, we may be assisted by thee towards the attainment of Happiness here,—and hereafter be received into those blessed abodes where true Joys are only to be found, through Jesus Christ our Lord.

Amen.

SERMON

S E R M O N VI.

CONTINUATION OF THE SAME SUBJECT.

ECCLESIASTES ii. 17. (latter part.)

All is Vanity and Vexation of Spirit.

I N a former discourse we considered the Reasons which induced Solomon to pass this melancholy Sentence upon Life and its Enjoyments. We found it to be occasioned by the result of things which do not necessarily lead to, or constitute real Happiness. And, to prevent us from expecting *too much* from these things, or fixing our Affections too fondly upon them, the discouraging Sentence was wisely intended. The royal Preacher estimates the value of these

these things very justly when he afterwards says—"I know that there is no good in them, but for a man TO REJOICE AND TO DO GOOD IN HIS LIFE."—They are extremely transitory and uncertain; and therefore ought to be converted to the wisest purposes while we have them. He did not mean that *every* thing was "vain," and ended in "vexation of Spirit:" that the whole of man's existence (notwithstanding his wishes for rational enjoyment) was a Scene of Disappointment, Disgust, and Dissatisfaction. Yet there are certain unhappy Mortals who have thus understood him, and endeavoured, with a gloomy kind of zeal, thus to make others understand him also. It is true, we are not to expect in this world an *uninterrupted* series of enjoyments: we are not to look for Happiness unalloyed with Misery: neither are we to suppose that our journey to a perfect and eternal state of bliss lies through a wilderness shaded with the gloom of universal sorrow. The life of man resembles the vicissitudes of Day and Night. The earth rapidly completes its revolution; and
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one half remains in darkness, while the other enjoys the light.

Thus varying and changeful, a wise man will certainly look *beyond* this life, to that scene which is unfading and unchangeable. He will not so consider his "kingdom of this world," as to "set his affections" on it, to the disregard of "things above." He will undoubtedly, "seek first the kingdom of God, and his righteousness:" will consider *this* his *principal* Object, and the attainment of it his grand Concern.

But in so doing, he will not *totally neglect* his *temporal* affairs, his earthly duties. And, this he *must* do if he consider those duties *vain*,—those affairs vexatious.—Will a man who is impressed with the idea that all endeavours to support his Family are vain and abortive,—all attempts to make them comfortable, useful and good,—futile and vexatious—will he properly try to accomplish either the one or the other?

Those who decry Life, and paint it as a scene of Vanity or uninterrupted Wretchedness, adopt the surest method

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to *establish* this Conviction ; and thereby irremediably injure their fellow-creatures. *That* Divine Person whose “ steps ” we are commanded to “ follow,” recommended by his Example—Activity, Cheerfulness, and Contentment. In his gracious toils for our Salvation, he daily “ went about doing good.” He condescended to appear as a guest upon one of the most convivial Occasions ; and, in one the most trying and distressful, he evinced his Resignation.—Those, therefore, who are “ weary in well-doing,” who condemn others for enjoying the innocent diversions of life, and who murmur against the decrees of Providence, mistake the true genius and design of the Gospel : they “ know not what Spirit they are of,” and entertain unworthy notions of their heavenly Father.

For though religion is meant to be our chief, it is not meant to be our only Concern. It is not intended to give us such a distaste for all other things, as to make us think them productive only of “ Vanity and Vexation of Spirit.”—On
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the contrary, Religion is calculated to increase our enjoyment of them; to make us derive a comfort and satisfaction from them, which, otherwise, we should not feel and experience.—In one word—Religion was meant to cheer us through Life, to give us Comfort in Death, and to make us happy through a blissful Eternity.

Such Religion is “more precious than rubies; and all the things we can desire are not to be compared with her. Length of days is in her right hand; and, in her left hand, are riches and honour. Her ways are ways of pleasantness; and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.—Forfake her not, and she shall preserve thee: love her, and she shall keep thee; exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she give unto thee. She shall cause thee to walk in thy way safely, and thy foot shall not stumble.

stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet."

Such is Religion, my friends,—and such are her effects, to those who follow her dictates. *With* her, Prosperity is sweet, and Adversity tolerable;—*without* her, Prosperity is "a vain shadow," and Adversity "Vexation of Spirit."

They who seek for enjoyment, *unattended* by this heavenly Guide, "sow to the wind, and shall reap the whirlwind:" while they who make her their "Companion, their Guide, and their own familiar Friend, shall want no manner of thing that is good. They shall not labour in vain, nor bring forth for trouble. They shall not build, and another inhabit: they shall not plant, and another eat: For they are the seed of the blessed of the Lord, and their offspring with them."—Thus saith the Lord to the Wicked and Irreligious, by the mouth of his holy Prophet: "Behold, my Servants shall eat, but ye shall be hungry: behold, my Servants shall drink, but ye shall be thirsty: behold, my
Servants

Servants shall rejoice, but ye shall be ashamed : behold, my Servants shall sing for joy of heart ; but ye shall cry for sorrow of heart, and howl for vexation of Spirit."

Thus, we "hear the Conclusion of the whole matter," and reconcile the seeming Incongruities of the royal Preacher.—If we "do wickedly," or look for Enjoyment in those things which were not intended to bestow it ; or apply to wrong purposes the bounty of Providence,—then will the Consequences most assuredly be "Vanity and Vexation of Spirit:"—that "which should have been for our Wealth, will then be unto us an occasion of falling."

"What" (dost thou ask) "then, is *not* "Vanity ; or what is the best Antidote "against Vexation of Spirit ? What is "the sweet Soother of Life, and the Parent of true Felicity ?"—I answer, RELIGION, or the FEAR OF GOD. And "pure Religion (including a true Faith in Christ) is this :—Visit the Fatherless and Widows in their Affliction ; and keep thyself unspotted from the world.

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“ Fear God, and keep his Commandments : for this is the whole Duty of Man. “ What doth the Lord require of thee, but to do justly,—to love Mercy,—and to walk humbly with thy God ? ”——Did “ Vanity ” ever perplex thy heart, or “ Vexation ” gall thy “ Spirit,” for having sacredly observed the Laws of God ?——Did a proper discharge of “ Justice,”—an ardent love of “ Mercy,” and “ the exercise of a meek and quiet Spirit,” ever requite thee with so poor a recompence ?——Did “ the Fatherless ” thou hast saved from Ruin,—“ the Poor that cried, whom thou hast delivered, and him that had no helper,”—did *they* ever give pain to thy Reflections, and “ Vexation to thy Spirit ? ”——Did the Widow’s tear of Gratitude make thee repent the Act of Kindness that drew it from her eye : that “ caused ” her afflicted Heart to forget its Sorrows, and even “ to sing for Joy ? ”——Was *this* “ Vanity ? ”——Was this “ Vexation of Spirit ? ”——No : it was Happiness :—it was Rapture : the most refined that can possibly be experienced

perienced upon earth, and that will have its perfect completion in the Joys of heaven.—“Come, ye blessed of my Father,” will Jesus, their approving Judge, say to the Merciful and Compassionate, at the day of Retribution:—“Come, ye blessed of my Father,” inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.—Then shall the Righteous, the Merciful, and Compassionate, answer him, saying; Lord, when saw we *thee* an hungered, and fed thee? or thirsty, and gave thee drink?—When saw we thee a stranger, and took thee in? or naked, and clothed thee?—Or when saw we thee sick, or in prison, and came unto thee?—And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren,”—inasmuch as ye have done it unto my poor afflicted Creatures, “ye have done it

unto me.”----“ Then shall he say also unto them on his left-hand,” them, whose hardened and ungrateful hearts were insensible of the Divine Bounty bestowed upon themselves, and who felt no inclination to bestow a part of that Bounty upon others: who deeming all things “ Vanity and Vexation of Spirit,” slothfully hid their Talent in the earth, and did not regard the Complaint of the Poor:---To these shall the Judge say in his wrath---“ Depart from me, ye Curfed, into everlasting fire, prepared for the Devil and his Angels!—For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.—Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?—Then shall he answer them, saying,---Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting

lasting punishment ; but the Righteous into life eternal."

In this most solemn description of the most solemn event, we see, *convincingly*, that *all* actions are not indifferent, vain, or unprofitable. That only *those* will end in "Vanity," and cause "Vexation of Spirit," which proceed from *wrong Principles*, and are directed to *wrong Objects*. And these will cause Vexation most horrible ; Vexation that will express its bitterness by "weeping, and wailing, and gnashing of teeth."

To *avoid* this Vexation, let us carefully avoid those Actions of which it will be the inevitable Consequence. Let us forbear to form too fond an attachment to the uncertain Possessions of this world, and not be too anxious and impatient to attain them.—Neither let us fall into the *opposite* extreme,—into the guilt of Sloth and Inaction.—In doing *nothing* we may equally do *wrong*. We may "come short of the Glory of God" by one Conduct as well as the other, and be cast out as unprofitable Servants.

Let us not, therefore, "stand all the day idle," under the idea that if we la-

bour, we labour for “meat that profiteth not,” for Vanity, Disappointment, and Vexation of Spirit.—Let not our “Folly thus pervert our way, and cause our heart to fret against the Lord :” but let us “work the Work of Him that made us, while it is day ; that is, let us work out our Salvation” by doing all the good we can ; by persevering steadily in the way of Righteousness and true Holiness. Let us always abound in the Work of our Lord and Saviour Jesus Christ ; and our labour, most assuredly, will not be in vain.—He will reward us *here* with the approbation of our own minds, and most abundantly *hereafter* with “an eternal Weight of Glory.”

P R A Y E R.

O GOD who hast taught us in thy holy Word, the great importance of Life, and the true value of human Actions ; inspire us all with such a desire of pleasing thee, and with such a Concern for our immortal Souls, that we may do whatever is profitable, and refrain from whatever is hurtful, to our Salvation : that at the solemn day of Retribution, we may be invited to the joys of thy heavenly kingdom, by our blessed Redeemer and Judge, Jesus Christ our Lord.

Amen.

SERMON

S E R M O N VII.

Preached on leaving the Curacy of Oldswinford,
Worcestershire, on Sunday March 30th, 1788.

PHILLIPPIANS iv. 8.

Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

AS the discourse on which I am now entering will probably be the last I shall deliver in this place, I have made choice of a text remarkable for containing much good Advice in few words. Its comprehensiveness can only be ex-

ceeded by the beautiful assemblage of virtues it inculcates. So few are the requisites necessary to constitute a Christian besides what are here enumerated; so few the other qualifications mentioned in Scripture as the means of obtaining the favour of our Redeemer and Judge, that this single passage may not improperly be called AN EPITOME OF THE GOSPEL.

Were I separately to expatiate on every virtue recommended to our consideration, I should indulge in too spacious a field. But this is not my intention. And, in some respects, I hope it is unnecessary: since most of the Christian Graces which the Apostle here displays in one point of view, have, during my Ministry among you, been occasionally topics of discourse. *This* is intended (and I pray God my intentions be not frustrated!)---this, the last, perhaps, I shall ever address to you, is meant to impress more forcibly upon your minds, some of those leading duties and principles of Christianity which have, at different times, been inculcated
and

and explained.--“ Wherefore, I beseech you to hear me patiently.”

Respecting the *Duties* of Christianity, various and important as they are, they may “ briefly be comprehended in this saying,—*Thou shalt love thy neighbour as thyself.*” Like the Sun, from whence lesser Planets derive their light, CHARITY irradiates every other virtue.---In its sublimest signification, it implies a pious veneration for the SUPREME BEING :—in its general sense---a lively compassion for our distressed fellow creatures.---As the surest proof of our possessing the *first* of these affections is demonstrable from the *latter*,—to the interests of Humanity permit me, at present, to direct your attention.

There are Institutions established in this very populous Neighbourhood which it is the duty, as well as the interest, of the Neighbourhood to support. I mean the Institutions called SUNDAY SCHOOLS, and FEMALE SOCIETIES. These are “ things honest, just, pure, lovely, and of good report :” therefore, as you reverence “ Virtue,” or would merit
“ Praise,”

“Praise,” you will “think of these things.”—The Sunday Schools are indeed supported in a manner that reflects honour on humanity, so far as relates to pecuniary aid and contribution: but there are other things essential for their Prosperity, which it is equally incumbent on you “not to leave undone.” I need not say that I am addressing those among you who *are*, or *may* be visitors of the respective Schools; nor will you receive my address unkindly.—Much, very much, depends upon *your* diligence and attention. If you are careful “to mark what is done amiss;” to encourage and reward the most deserving, the Institution will prosper: but if your fostering care be withheld from it, like a delicate Flower, exposed to a chilling Clime, it will languish and expire.—If you relax in *zeal* (notwithstanding a diligent discharge of the Teachers’ duty) the assiduity of the children will certainly decrease. It is a noble, nay, it is a *heavenly* Cause in which you are engaged, and therefore it may be presumed from what you have already done, that
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inconveniences will be lightly regarded. If the task allotted you prove a labour, remember it is “A LABOUR OF LOVE;” and such as will obtain the Blessing of your heavenly Father. You will appear amiable to him in a double capacity, and in a double capacity will fulfil his command: the charitable Donations which have been received at your hands “will be restored seven-fold into your bosoms at the resurrection of the just;” and your generous visits to promote the eternal welfare of those your REDEEMER condescends to call his Brethren, are well-pleasing in his sight. “If you give them but a cup of cold water as his disciples, it shall in no wise lose its reward:” how much more then, when you give them the CUP AND BREAD OF LIFE! When you nourish their souls with “LIVING WATER,” and bestow on them your alms, your instruction, and your time!—These favours Christ will esteem as conferred upon Himself: for, says he, “inasmuch as ye have done them to the least of these my brethren, ye have done them unto me.” Though *they*, perhaps, may not have it in their power to requite you; to return your kindness, and
reward

reward your labours—yet *He* will not forget them: “He will comfort you when you lie sick upon your bed, and will make all your bed in sickness. In the hour of death, and in the day of judgment, he will cause the blessing of him that was ready to perish to come upon you,” which will support your souls through the awful trials.

Your spirited establishment of these little Seminaries, did honour to your feelings, as MEN; and to your profession, as CHRISTIANS.—The opulent among you beheld the wretched state of their poorer brethren, and felt for their distresses. Too numerous to be admitted into the common Charity Schools, and too poor to devote the common days of the week to the purposes of Education, their pressing Wants and Circumstances force them, alas! to earn their daily bread, and prevent them from receiving Instruction on any day but *this*. For, on this blessed Day of repose and comfort throughout the whole Christian World, “they rest from their labours.” On this blessed day, they are at leisure to be taught their duty, and the knowledge of their God. On this blessed day, in decency and order,
they

they attend the Sanctuary to learn the Principles of Religion, and to hear “the Words of eternal Life.”——And would they of *themselves* seek these Means of Grace? *Did* they seek them?—Say, rather, were they not, during the stated hours of worship, “scattered upon the hills as sheep not having a Shepherd?” Were they not, profaning the Sabbath, often engaged in improper practices, even in your public streets? Did ye not frequently hear the licentious Speech,—the shocking oath, from almost infant mouths; and would they not sometimes return Insult for Remonstrance?

These were the melancholy Symptoms of depravity among the children of the poor, previous to the establishment of Sunday Schools. Mischiefs marked their steps: that mischief which years might mature to a fatal growth, and plunge them in final ruin!——But now, God be praised!—even already, a Reformation is effected in this class of our fellow-creatures, who (instead of breaking the Commandments of their God, and injuring the Property of their Neighbour) are now “trained up in the way they should go,” and are taught to become
good

good Subjects, good Servants, good Parents, —indeed, in every respect, good and useful Members of the Community.——By means of the Institution I have mentioned, the children of the poorest Inhabitant among you are rescued “ from darkness to light, from the power of Satan unto God.” They are instructed in the way of everlasting Salvation, and are brought to the Shepherd and Bishop of their Souls.

Let not, then, an Institution so excellent, so salutary, so *essential*,—let it not, I intreat you, experience neglect, or cease to meet your generous Countenance and Support. And may the peculiar Blessing of God accompany your care of it, and multiply its good effects among you ! May it be abundantly productive of sound Religion and good Morals, to the remotest generations ! May it shortly introduce those happy,—those sublimely-predicted days, when “ the
“ desert (in the moral world) shall rejoice,
“ and blossom as the rose : when it shall
“ blossom abundantly, and rejoice, even
“ with joy and singing : when the glory of
“ Lebanon shall be given it, the excellency
“ of Carmel and Sharon : when the wolf
“ also

“ also shall dwell with the lamb, and the
“ leopard lie down with the kid ; when we
“ shall see the glory of the Lord, and the
“ excellency of our God !” *

From the blessed means which these Institutions afford of learning their duty, are there persons who would restrain the rising generation ? and is it possible that Parents doomed to Poverty, should be those persons ?—Can *they* be so lost to their own interest, so unnaturally cruel to their own offspring, as to withhold them from Instruction and the House of God !—Consider but for a moment, you who are such parents (if any such be here) —Consider whether you can prevent your children from being made acquainted with their obligations to their GOD and SAVIOUR, without drawing down the vengeance of that GOD, and the condemnation of that Saviour, when he becomes your Judge ! When an opportunity is offered for having them instructed by the Charity of others, without any ex-

* “ ’Tis this must stop th’ infection of our Crimes,
“ And firm foundations lay for brighter times ;
“ For this to God are solemn praises giv’n,
“ And crowds of Orphans send their songs to heav’n.”

ANONYM.

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pence or trouble of your own : When the gates of Education, nay, the gates of Heaven, are thrown open for your Children, will you cruelly forbid them to enter?—Are you not content with dooming them to misery in *this* world, but must you do all in your power to make them eternally miserable in the next?—Strange, unnatural Wickedness ! unparalleled degeneracy of human nature !—But remember, you cannot thus effect *their* ruin, without plunging *yourselves* into the same gulph ; you cannot be cruel to *their* souls without tormenting *your own* ; for there is a judgment annexed to this enormous guilt, the thought only of which should fill your minds with horror. If your “ children make themselves vile, and you restrain them not, the Lord will judge your house for ever : and your children shall live to consume your eyes, and to grieve your hearts.” Some of them, perhaps (like those of the negligent unhappy Parent on whom the above curse was inflicted) “ shall be cut off” by an untimely and ignominious death !

On the other hand, if you educate them piously (or *suffer* them to be educated) you will
will

will experience, both in this world and the next, joys, which exceed your imagination as much as they surpass the powers of language to describe them. Therefore let me hope that you will not only rejoice with gratitude to have your children taught by the goodness of others; but that you will also teach them yourselves by a good example. What they learn at School and at Church, you will impress more deeply upon their minds *at home*, by a virtuous conduct. You will let them see in you none of those vices they are told to shun; and all those virtues they are taught to imitate.—In a word: you will, I trust, make *them* good Christians, by being good Christians *yourselves*: you will advance your own happiness as well as theirs, by leading them in the paths of the Gospel, which are, indeed, the paths to heaven.

From this Institution (the importance of which must apologize for detaining me so long) I proceed to another, which has almost an equal claim to encouragement and support. In what relates to this, only a *part* of my audience is concerned: but yet *such* a part, that I despair not of moving

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their

their good hearts to endeavour at a completion of my wishes.

When Affluence is bestowed by a kind providence on those who are eminently distinguished for Benevolence, to *their* bosoms an advocate in the cause of Charity, will seldom plead in vain. *PITY, there,** is a guest introduced by Nature, to reside till the Spirit which she actuates and warms is translated to heaven. This virtue is that bright constellation in the Female mind, that “heightens Beauty where it meets her, and supplies her where she is not.” She ever gives that serenity which results from conscious Rectitude; displaying in the countenance the purity of the Soul. In all countries, and in all ages, have Women been signalized by this lovely Virtue. From Pharaoh’s Daughter, who rescued JUDÆA’S

* “In their bosoms,” says an elegant Writer, “we are taught to look for all the milder Virtues of Humanity, and those endearing sympathies from which the chief comforts of life originate. Formed by Nature, perhaps, for entering into the joys and griefs of others, with a more exquisite sensibility than ourselves, we expect from them the willing tribute of a tear whenever calamity or misfortune calls for it.”

HEWLETT.

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infant Prophet from the deep, to that amiable Sister of Royalty, who now adorns the Throne of ENGLAND—History has recorded many examples highly honourable to the female Character. These examples it is needless for me to have recourse to, on the present occasion: such examples have only their use, when the excellent Virtue they enforce is, to an audience, unknown. I attempt not to inspire it. The attempt is unnecessary. It is only for me to point out to my fair Hearers a proper opportunity for indulging it.

Every institution that is founded on Humanity; that is calculated to promote and spread abroad the spirit of piety and virtue, of friendship and unanimity: that is intended to raise the drooping head of sickness; to smooth the pillow of affliction, and to lighten the burthen of human Misery—hath certainly a claim to our sincerest good wishes. Such an institution, formed by that Sex which is of so much importance in Society; which was the “last best gift” of the Almighty to alleviate the cares, and to heighten the blessings of human life:—such a laudable institution must secure in

its interest the Benevolent and the Good. As the *male* Societies are patronized in a manner which does honour to the Opulent of *that* sex—why should those of the *other* be neglected? Why should they who are in most need of assistance receive the least?—Tender, as they are, by nature, and unable to endure the blasts of Misfortune: liable, as they are, to the disconsolate state of Widowhood, without means to provide for an helpless family, whose subsistence must depend on their industry and care: every endeavour to provide a balsam for these woes, ought to receive the warm support of every generous mind.

This support, I trust, the Female Societies* will receive from many of that Sex

* I do not mean the Female Societies as they are *now* conducted;—upon their *present* plan they are rather subversive of Good than calculated to produce it. They are certainly injurious to Virtue. The frequent Meetings, &c. of Women at Public-houses (which induce them to spend, perhaps, what they can but very ill spare, and expose them to insult from an abandoned part of the other Sex) are as repugnant to Decency, as to the end they are meant to answer. Therefore they who have the Welfare or the Dignity of their Sex at heart, will, I trust, generously unite their Endeavours to introduce such regulations as are confessedly necessary.

near

near this place, as eminent for their virtues, as for their ability to aid the cause. Let me, my amiable Friends, let me indulge the pleasing hope, that you will assist them with your benefactions, and give them that sanction in the eye of the world to which their good intentions are entitled. To accomplish this hope, I need not remind you that the institution is designed to keep many of your sex from the wretched asylum of Poverty, when their husbands are separated from them, and numbered with the dead : that its object is, when deprived of a father's assisting hand, to succour his orphan children : to wipe away the tears of the widow ; to make her bed in sickness, and to close her eyes in peace ! *

Let me intreat you, then (and it is one of the *last* favours I shall request in this place) let me intreat you,—if in these insti-

* “ Ye sprightly Nymphs, by Fortune nurs’d,
 “ Who sport in joy’s unclouded air,
 “ Nor see the distant storms that burst
 “ In ruin on the humble Fair ;
 “ Ye know not to what bitter smart
 “ A kindred form, a kindred heart,
 “ Is often doom’d, in Life’s low vale,
 “ Where frantic fears the simple mind assail,
 “ And fierce afflictions press, and Friends and Fortune fail.”

HAYLEY.

tutions “there be any virtue, and if there be any praise—to think of these things.”—

Thus have I presumed to recommend to your protection, two institutions, both excellent in their nature, and similar in their aim. Each has for its object the HAPPINESS OF MANKIND: each is admirably adapted to smooth Life’s thorny way, and to implant in the human mind the most amiable affections.—Part of the short time left me, it was my intention to devote to the principles of Christianity: but this is, in a great measure, superseded by the worthy Pastor whom “Christ hath set over you.” It is with cordial satisfaction that I declare *his* tenets to correspond with my *own*: and it is with equal satisfaction that I believe those tenets to be derived from the ever-blessed Gospel. What we are to believe, and what to practice, is *there* too plainly set forth to be misunderstood. FAITH and HOLINESS are there united by GOD Himself: and “what He hath joined let not man put asunder.” Therefore, repose not a vain confidence in one without the other. Let Faith produce in you “whatsoever things are true, whatsoever things are honest, “ what-

“ whatsoever things are just, whatsoever
“ things are pure, whatsoever things are
“ lovely, whatsoever things are of good re-
“ port :” for, without these, which consti-
tute “ the Beauty of Holiness,” Faith,
according to the Apostle, is fruitless and
dead.”—Yet, let not your hopes of Mercy
be unsupported by this gracious Principle.
Unless your Piety display an humble de-
pendance on the Merits and Death of your
REDEEMER, it is vain and unprofitable.
“ *Morality* of itself,” says the good Bishop
Wilson, “ makes not a Christian, though
“ no one can be a Christian without it ;
“ *Faith* must change moral Virtues into
“ Christian Graces.”

Such being the tenor of Scripture, shun
the dangerous rock of Socinianism on the
one hand, and the no less dangerous gulph
of Fanaticism on the other. “ Hold fast to
the doctrine of sound words.” Make the
Gospel your rule, and its divine Author
your pattern ; and you will have little to
disturb you while you live, and will be
happy when you die. *That* Gospel is the
fountain from whence I have drawn the
water for my Flock. If it has refreshed

and strengthened the Penitent: if it has “relieved and satisfied the afflicted soul:” if, by its means, I have converted but *one* Sinner from the error of his ways—I am more than recompensed; I rejoice in gratitude to God, that my “preaching has not been in vain.”—If I have given that satisfaction in the discharge of my duty which my heart has ever aimed at—I ascribe the cause to God and to your Goodness: to God for “the Ability which he giveth;” and to your Goodness in pardoning my failings and imperfections. For such as are the usual attendants of Youth,* or human nature, Candour will induce you to make proper allowances: and, for any others—as I forgive, I hope to be forgiven.

But this is not *all* the Goodness I have to thank you for. I feel a debt *here*—too vast for words to discharge: a deep sense of Favours unmerited—Favours innumerable.—Nor have I only to be thankful for those conferred; but also

* This must plead with Criticism to be tender of the Defects which appear in this Discourse.

for kind and friendly Intentions which you were prevented from fulfilling.—These accumulated Services and Civilities, I can only repay with a lasting grateful sense of them, and my constant unfeigned prayers for your happiness and prosperity.

Before I conclude, I could wish to address myself more particularly to you all; but Time will not permit.—To *you*, my young Friends, I have lately been frequent in my exhortations; being persuaded that, to reform mankind, “we must begin at the beginning.” Those duties which I have endeavoured to inculcate, I hope you will practice to the day of your death. *One* more let me now particularize, which (if you perform it properly) will ensure a performance of all the rest:—I mean THE FREQUENT RECEPTION OF THE HOLY SACRAMENT. Be virtuous, and you will at all times “be meet partakers.”—“Fear God, and keep his Commandments,” and be not afraid to approach His sacred Altar; be not afraid *there* to acknowledge His redeeming Love, His boundless

less Mercy.—Oh! that your hearts, and the hearts of all who hear me, were unanimous in embracing the opportunity which the present Day affords you! Then should we take our leave of each other, like true followers of JESUS CHRIST. Then should I indeed anticipate the joy of meeting you again in that heavenly Communion, where we shall behold that immaculate LAMB which was slain for the Redemption of the world: shall behold Him, as He is, surrounded with Grandeur and Glory ineffable!

When I think of this, a divine Pleasure rises in my soul, “and turns my tears to rapture.” I seem transported to those Mansions of Blessedness, “where all tears shall be wiped from all eyes:” where we shall enjoy all the sweets of mutual Friendship, never more to weep; never more to be divided! I seem to have passed that awful Day, when all the Ministers of CHRIST shall come before him, at the head of their respective multitudes! when “they that have been
“wise shall shine as the brightness of
“the

“ the firmament, and they that have
“ turned many to righteousness, as the
“ stars for ever and ever.”

Then, with humble hope, may *I* approach the throne of *JESUS*, and be acknowledged His “ faithful Servant !”—
Then, with Joy unutterable, may we *ALL* receive that blessing which he will pronounce to them that love and fear him, saying—“ Come, ye blessed of my Father ! inherit the kingdom prepared for you from the beginning of the world.”
—Grant this, I beseech Thee, O merciful Father ! through *Jesus Christ*, our Mediator and Redeemer.

Amen.

S E R M O N VIII.

ON BRITAIN'S HAPPINESS :

Preached at the Spring Assize, in St. Mary's Church,
Warwick, 1792.

DEUT. iv. 7, 8, 9.

*What Nation is there so great, who hath God
so nigh unto them, as the Lord our God is in
all things that we call upon him for? And
what Nation is there so great, that hath
Statutes and Judgments so righteous?----
Only take heed to thyself, and keep thy Soul
diligently, lest thou forget the things which
thine eyes have seen, and lest they depart
from thy Heart all the days of thy life :—
but teach them thy Sons, and thy Sons' Sons.*

TH E doctrine of God's universal
Providence is so pleasing and conso-
latory to the mind of man, that all en-
lightened Nations, however they might
differ

differ on other Subjects, have united in expressing a religious Gratitude for national Blessings.

Indeed so congenial is this kind of homage to the human breast, that even among those nations who were not favoured with a Revelation, its sacred Warmth was frequently experienced; and *where* experienced, uniformly expressed in such a manner, as to evince their reliance on some Sovereign Power.

Amid the dark and complicated Systems of Grecian and Roman Mythology, —as also amid the simpler modes of Savage Worship,—we behold some, whose Understandings burst through the darkness which surrounded them, and whose hearts glowed with Gratitude to our common Creator. But if we turn from the benighted Countries of Heathenism, to those Climes where Divine Revelation beamed upon mankind; we shall find a grateful sense of national Blessings expressed and enforced with peculiar energy. In the inspired Writings of Moses, more especially, it is displayed with all the Feeling of a man impressed
with

with a deep sense of his Maker's Goodness and providential Care.

In the sacred Composition that contains the Text and his dying Admonitions (more than in any other part of the Pentateuch) he reminds the Jewish Nation of the numerous Blessings they had received from God, and their own consequent Prosperity.—“What Nation is there so great,” says he, “who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?”—He then passes a merited Eulogium on their Polity and Government:—“What Nation is there so great, that hath Statutes and Judgments so righteous?”—and goes on to enjoin (as suitable *Returns* to their Divine Protector) GRATITUDE and OBEDIENCE. He exhorts them to keep their Soul diligently; to remember (as the best Security against Disobedience and Transgression) the Things which their Eyes had seen; and not to suffer a sense of them to depart from their Minds all the days of their Lives:—but to teach them their Sons, and their Sons' Sons.

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The Circumstances he alludes to were, for the most part, miraculous displays of divine Power, which the united Wisdom and Goodness of God had vouchsafed them.

To enquire *why* they were vouchsafed them ;—why the Jewish Nation, more than others, was so distinguished by the Almighty (whom the scriptures represent as “no Respector of persons”) would at any time be a Disquisition more curious than useful.—Before the present Audience, I need not “vindicate the Ways of God to man.” Though “clouds and darkness are round about him,” we all, I trust, believe that “Righteousness and Judgment are the habitation of his Seat.”—Glorious in Attributes which are “past our finding out,” He will not be accountable to man, why he grants to some, the Privileges which he denies to others.—The *field of Zoan*,—the *Red Sea*, and *Wilderness*, were Scenes for august Manifestations of his stupendous Majesty and Power.—“Marvellous things, says the Psalmist, did he in the sight of our fore-fathers, in the

the land of Egypt, even in the field of Zoan. "He divided the Sea, and let them go through: he made the Waters to stand on an heap. In the day time also he led them with a Cloud: and all the night through with a Light of Fire. He clave the hard Rocks in the Wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like the rivers."

With respect to these Signs of Almighty Power, the Jews were certainly a "peculiar People;" as also for their Prophets, and "because that unto them were committed the Oracles of God:" But with those "Oracles" the Jews were not *exclusively* blessed.—The precious Volume of inspired Wisdom has devolved to us; and will remain a Monument of Divine Mercy to the remotest ages.—The Jews were highly favoured, and "God was nigh unto them." They had "Statutes and Judgments that were righteous," and that distinguished them from other nations.—But, are these things *peculiar* to the Jews?—Except in
"Signs

“ Signs and Wonders,”—in vifible Interpoſitions, and miraculous Events,—*they* did not experience a larger portion of Divine Favour than *ourselves*. In many Inſtances (and Inſtances of a very important nature) the Arm of Omnipotence hath been as kindly extended for *our* Welfare as *theirs*. However frequent and momentous might be their Deliverances,—equally frequent and momentous have been the merciful Interpoſitions of Heaven in favour of this Country. As the mild Genius of the *Gospel* has ſucceeded the rigorous Ceremonies of the *Law*,—ſo *we* ſeem to have ſucceeded the Jews in the peculiar Favour and Protection of God.—“ For what Nation is there ſo great, that hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for?”

Permit me to direct your attention to the following very ſingular Events which dignify the Annals of this Country.

1. “ Our Separation from the Church of Rome was occaſioned by the Paſſions of a Prince, who had little regard about that Reformation which was the Reſult of

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his

his Conduct.—Thus the Almighty produced (as he is ever wont to do) Good out of Evil.

2. “The total Overthrow (nay almost the Annihilation) of what was impiously called *the invincible Armada*, was effected, almost entirely by “ stormy Winds and Tempests.”——Here we may apply this sublime Passage from the Writings of Moses:—“ Thy right hand, O Lord, became glorious in power;—thy right hand, O Lord, dashed in pieces the enemy. In the greatness of thine excellency thou didst overthrow *them* that rose up against us.—The enemy said, “ I will pursue, I will overtake, I will divide the spoil; I will draw my sword, and my hand shall destroy them.”——But Thou didst blow with thy Wind, and the Sea covered them: they sunk as Lead in the mighty Waters.—O Lord, who is like unto Thee? glorious in Holiness, fearful in Praises,—doing Wonders!”

3. “That atrocious Conspiracy (the object of which was, the Subversion of our Religion, and the Destruction of our Govern-

Government) that seemed guarded by impenetrable Darknefs and Silence, was providentially discovered by means equally filent and obscure.

4. “At a time, moreover, when there appeared no prospect of ever recovering our ancient Form of Government, it suddenly rose from the Ruins in which the Civil Wars of the last Century had involved it.

5. “Nor was our Delivery, in a subsequent reign, from the Attempts of a bigoted Monarch to enslave both body and soul, accomplished in a manner less providential.—In a free Country, and among men who nobly aspired to *rational* Freedom, not only the cause of Religion was here concerned; but also the Dignity of human nature.—After this (justly styled) GLORIOUS REVOLUTION, the Progress of Truth and Liberty was rapid; and Tyranny, Persecution, and Error vanished away.”

6. Of the Circumstances of the *last War* I need not remind you.—Against this little Isle—what Empires were in arms! —“If the Lord himself had not been on

our side, now may England say—if the Lord himself had not been on our side when they arose up against us:”—if He had not “gone out with our armies,” and interposed “his Faithfulness and Truth as our Shield and Buckler,”—they would have “consumed us as Stubble,” and “have taken away both our Place and Nation.”——But “the Lord of Hosts was with us,—the God of Jacob was our Refuge.”—Though “the Kings of the earth stood up, and the Rulers took Counsel against us:” yet could they not prevail; for “FROM GOD WAS OUR HELP.”—Warring with Omnipotence on our side (without human Associate or Ally) we withstood their combined Legions; and not only *withstood* them,—but “TRIUMPHED GLORIOUSLY.”

If, to these Expressions of grateful Exultation, they who “darken Counsel by Words without Knowledge,” oppose the plaint of Lamentation for the Continent we lost:—if they remind us of the “Children whom we nourished and brought up,—and who rebelled against us:”

us:"—they may be told that Experience has not yet proved that the Separation of our Colonies has either greatly added to *their* Happinefs, or much diminished our own. Like a Civil War, it had no Triumph: and, perhaps, a Loss of *disaffected* Subjects may be no Misfortune.

7. Lastly, The Recovery of our King, like good Hezekiah, from a dangerous and alarming Sicknefs, at a time when a Sister Kingdom* had determined upon Measures *repugnant* to those concluded on by the Senate of this Country, —and that Senate very discordant in their Opinions:—the perfect Recovery of our King, at fuch a Crisis, muft have averted from this Ifland much Mifchief, if not Ruin and Destruction. To ufe the Language of an excellent Prelate† —“Incredulity itfelf was compelled to own, that the hand of God was vifible on this occafion; nor was the Joy of the Nation more univerfal than its *Belief* of that important Truth.”

* Ireland.

† Beilby Porteus, the Bifhop of London.

This Cursory Review of national Blessings, of divine and singular Interpositions, must convince the most sceptical of an over-ruling Providence; and of his Care, in particular, of the British Empire.

Surely, therefore, we may say,—
“What Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?”—Surely we may say—
“This Kingdom is the Lord's, and he is the Governor among the people. He hath been mindful of us, and hath shewed us his Goodness plenteously: he hath done great things for us, and hath been gracious unto this Land.—
“O that we would therefore praise the Lord for his Goodness, and declare the Wonders he hath done for us, children of men! And not hide them from the Generations to come; but let our Posterity also know them, and the Children that are yet unborn.”

Yes, my Countrymen and fellow Christians! let us “offer unto the Lord the Sacrifice of Thanksgiving, and not
“forget

“*forget* these Things which our eyes have seen, or our ears have heard; and let them not depart from our Hearts all the days of our lives: but let us teach them our Sons, and our Sons’ Sons.”—Let us teach them to love their Country, and to respect its Laws: “to be subject to Principalities and Powers; to obey Magistrates,—to be ready to *every* good Work.”* Let us teach them to cultivate that “Righteousness which *exalteth* a Nation;” and to shun those “Sins” which are reproachful to any People.”—In a word—Let us teach them to regard the SUPREME BEING as the Giver of every good and perfect Gift; as the Disposer of all Events, and the Author of those transcendent Blessings which their Country enjoys, and which it will *continue* to enjoy, so long as they “reverence Him and their King; and meddle not with *them* that are given to change.”†

At no time was there greater *Necessity* to instil these salutary Principles into the rising Generation. A dangerous level-

* See note A in the Appendix.

† See note B in the Appendix.

ling republican Spirit is gone abroad (fimilar to that which once stained the Scaffold with Righteous Blood) which all who love their Country or their King, should discountenance and suppress. A boldness of disloyal Opinion, and a wanton contempt for Characters heretofore deemed sacred and respectable,* have lately assumed unbridled Speech, and this Licentiousness is called LIBERTY! —Shameful Perversion of Term and Principle!---“Woe be to them who thus call Evil Good, and Good Evil; who put Darkness for Light, and Light for Darkness,—Bitter for Sweet, and Sweet for Bitter!” who spread their noxious Tenets through the Land, and endeavour to propagate the Seeds of Disloyalty and Rebellion! †

But, in restraining or suppressing this daring Spirit of the Times, “let your Moderation be known unto all men.” —If SUPINENESS were a *Fault*, VIOLENCE were a *Crime*.—“Do Violence to no man;”—but, “as you have Opportunity,

* See note C in the Appendix.

† See note D in the Appendix.

do good unto all men;"—and, "as much as lieth in you, live peaceably with all men." In "the exercife of a meek and quiet" (though, at the fame time, of a *manly* and *becoming*) "Spirit,"—convince the Enemies of our Conftitution, that you are "ftedfaft and unmoveable" in its Principles.—Convince them—that it is your Pleasure and your Pride to maintain that Conftitution *inviolate* and *unimpaired*; chearfully co-operating to the Completion of all its important Purpofes; and zealoufly endeavouring to render it efficient in all its various branches.—"If we do thefe things, we fhall never fall!"——And it is, moft affuredly, our *Interest* to do fo;—for, on our *adherence* to this Conduct, depends our Prosperity.—They who recommend *other* meafures, and other Behaviour, either do not *know* their Interest; or, (having nothing to lofe) fuppofe it to confift in Ruin, Confufion,—Spoil, and Plunder: Like bafe Incendiaries, who fet the Dwellings of peaceable Subjects in Flames, in order to rob, and enrich themfelves in the general Confufion.

For,

For, that PEACE and PROSPERITY are Blessings which we should *cherish*, and of which we should implore a *Continuance*, we need nothing to convince us. And yet—strange as it may seem,—some Speculatists there are, who would *sacrifice* these Blessings, which we possess so eminently, at the Shrine of Experiment and Innovation!—That ANARCHY and MISRULE are Calamities we should *deprecate*,—turn your eyes to a neighbouring Kingdom for melancholy Proof; and be *warned* by the Example.—What are we to think of those Men, who *recommend* this Example as worthy of our Imitation?—Who call this DISMEMBERED GOVERNMENT,—this STATE IN RUINS,—“the most stupendous Fabric that ever was reared by human Wisdom!”*—While *that* unhappy Empire is distracted by internal Factions: while it is harraffed by misguided Men, who have effected the Subversion of all Law, and the Annihilation of all Property,—*we are in Peace*.—Fearless of secret Machination, or of open Violence, like the Rocks on our Coasts, against which

* See note E in the Appendix.

the Waves of the Ocean beat in vain,—our Government is fixed in stedfast Security.—Under *its* guardian Care and Protection, our Commerce is boundless, and our People happy.—Whether we survey the Occupations of the Merchant, the Mechanic, or the Peasant,—in all our Towns and Villages Prosperity showers her various Blessings; and “under his own Vine, and under his own Fig-tree,” every one securely enjoys the Fruits of his honest Labour.

——Happy,—thrice happy Britons! if ye but *knew* your own happinefs; were ye but *conscious* of the Blessings ye enjoy;—far from all the Horrors of War, and surrounded with Plenty in a Land of Freedom!*

These pleasing Circumstances, says a modern Statesman (peculiarly distinguished for his Integrity of Heart and Brilliancy of Genius; to whose wise and just Administration this Country is abundantly indebted:)—these pleasing Circumstances, *under Divine Providence*, “are to be attributed to the Blessings we derive from our inestimable Constitution. To this is to be attributed, in a chief degree, the happy Pre-eminence

* See note F in the Appendix.

which

which Britain enjoys over every European State. This it is that makes her at once her own Boast, and Envy of the World.—Let us zealously unite, then,” says that illustrious Statesman—(and what Briton's Heart but vibrates at the Apostrophe?)—“let us zealously unite in the *Preservation* of a Blessing, which *Experience* has endeared to us; in the faithful *Support* of a Constitution, to which we have, at this moment, such peculiar Obligations.”*

One powerful mean to ensure this, is cheerfully to submit ourselves to all lawful measures and Authority.—According to the Apostle, “Submit yourselves to every Ordinance of man for the Lord's sake; whether it be to the King as Supreme; or unto Governors, as unto them that are sent by him for the Punishment of *evil* doers, and for the Praise of them that do *well*. Honour all men. Love the Brotherhood. Fear God. Honour the King.”

The Character of that King whom we are commanded to honour, is such as *all* his Subjects would do well to imitate.—

* See note G in the Appendix.

If we consider him as a *Sovereign*; we behold in him a Mildness and Condescension of Demeanor, scarcely before found in his exalted Station. If we consider him as a *Father*; Gentleness, and the truest Concern for his Children's Welfare, have ever distinguished him :---If as a *Husband*; Tenderness, Fidelity, and Affection for one of the most amiable of her Sex, in him are united. Lastly if we consider him as a *Christian*; the strictest Conformity to the Precepts of the Gospel governs his Life; the purest Devotion, and the warmest Benevolence adorn his Character.

It would be an easy, and a pleasing Task to *enlarge* this amiable Portrait, were it necessary. But his *moral* Likeness is universally known and admired.—Would to God it were universally impressed on the *Hearts* of his Subjects.---

We are renowned as a *brave* People ;---let us (having such an example in our King) be ambitious to be celebrated for our Virtues :---to be “ a peculiar People, zealous of good Works.”----In particular, let the Wealthy and the Powerful among us,
discoun-

discountenance and suppress whatever is immoral and bad:---let them make Vice ashamed, by exhibiting in their own persons bright Examples of Virtue.----In a Word, let us all, whether high or low, rich or poor, be deeply grateful (as indeed we ought) for the many---the important Blessings, which we have at various times received; and endeavour, by a proper Submission to the Laws, and a Conformity of our Lives to the Gospel,—to secure the *future* Favour and Protection of God. Let us not, in our Fulness of Divine Gifts, “forget the Lord our God,” from whose Goodness they flow. Let it not be said—that our vices keep pace with our Prosperity: that, as we become more rich and enlightened, we become more corrupt and depraved.—If we live in times which transcend former ones in Knowledge, in Refinement, and Felicity:—what ought to be the Consequence?—Certainly, correspondent to our Knowledge and Felicity should be our Virtue and Gratitude;—as we excel those times in *Light*, we should excel them in *Goodness*. If we have Light, and yet walk

walk as Children of Darkneſs, we convert a Bleſſing into a Curſe; and make “that which ſhould have been for our Wealth, become unto us an occaſion of falling.”

But let us act more wiſely. Let GRATITUDE produce in us its due effects. Having “God ſo nigh unto us;”—receiving, as we *have* done, ſo largely of his Favour, and bleſſed, as we *are*, with his providential Care:—“what ſhall we render unto the Lord, for all his Benefits?”—Do we pauſe for an answer?---Let us “adore and praiſe his Name; and be telling of his Salvation from day to day.” Let us “love him with all our Souls:—fear him, and keep his Commandments.” Let us go on from Virtue to Virtue *here*; and he will exalt us from Glory to Glory *hereafter*.

Having “Statutes and Judgments that are righteous; let us value, preſerve, and obey them;---as being admirably calculated for “the Punishment of Wickedneſs and Vice; and for the maintenance of true Religion and Virtue.”—Like the Scriptures of God they are “profitable for Reproof,---for Correction,---for Inſtruction in Righteous-

teousness : that mankind may be perfect, thoroughly furnished unto all good Works."

Though we may lament, in *some* Instances, their sanguinary nature; yet the *Cause* for Regret is happily removed, by the Mercy and Lenity of those who are entrusted with their Administration.---As it is with respect to the *divine* Law and the Gospel: in many cases, where "the LETTER *killeth* the SPIRIT *giveth Life*." Upon the Whole;---our Laws are incomparably well calculated, for the Prevention or Suppression of Wrongs; for the Protection of the Weak and Defenceless, against the arm of the Strong and the Mighty: for the Redress of suffering Innocence, "when it is minished and brought low,—through Oppression, through any Plague, or Trouble,—when it is evil-intreated through Tyrants," and is afflicted by the hand of Cruelty or Injustice.

To the number of these righteous Laws which we already possess, I pray God that ONE *more* may speedily be added in
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the assembled Senate of the Country,* which shall prohibit that *Traffic in human Kind* which Humanity condemns!-----
A Traffic, disreputable to the British Name,---disgraceful to every Nation concerned in it, whatever Religion they profess; but doubly disgraceful to those who profess the Gospel of Christ.

Should this pleasing Event take place; should the shameful and unnatural Commerce be abolished from our Islands, we shall not, surely, *long* remain *peculiar* for the "RIGHTEOUS STATUTE." *Our* Light, so shining before *other* Nations, they shall see,---shall *imitate* our GOOD WORK; and, by "doing justly" to their fellow-creatures, "glorify their Father which is in heaven." They shall say to us in the Language and Spirit of David to Abigail, "Blessed be the Lord God of Israel, which hath sent thee this day,---and blessed be thy advice, and blessed be thou which hast kept me this day from shedding blood." But should our Ex-

* The day after this Sermon was preached, a Majority in the House of Commons determined upon the *gradual* Abolition of the Slave Trade.

ample *fail* to influence;---should surrounding Nations *persist* in serving MAMMON rather than GOD,---though we may be moved at the "Hardness of their Hearts," we shall be happy in the discharge of an obvious Duty;*---shall cease to be "Partakers of other men's Sins," and "be undefiled and innocent from the GREAT OFFENCE." We shall be "innocent of the Blood of those injured Persons,----of those poor unoffending Creatures, who are "fast bound in Misery and Iron:" and whose Blood cries aloud to Heaven for Vengeance, and implores the Rulers of the earth to stop its effusion.

To this noble Instance of national Justice and Humanity, let us endeavour to add more national Virtue.—To effect this (within *one* sphere of Influence) let me again press upon you—(*you*, in particular whose proper Concern it is) the Expediency—the *Necessity* of suppressing all Receptacles of Vice, and of re-

* ——— Sunt hic etiam sua præmia laudi
Sunt lachrymæ rerum : et mentem mortalia tangunt.

Æn. 1. 465.

claiming

claiming the Nation from those Sins which stain its Character; which croud our Jails with atrocious Offenders, and which may draw down the just Vengeance of Heaven.

To prevent these fatal consequences, let us, I beseech you, in the Name of God!—let us earnestly and zealously have recourse to REFORMATION.—To use the Language of a learned Writer*—“Let us prevent what is *Evil* by implanting what is *Good*. Let us enlighten the Understanding, as well as controul the Will. Let us govern the lower Orders of Society—not by the Dread of *losing* Existence; but by the Hope of finding it comfortable. Let us shew ourselves the Preservers of Men’s *Lives* by standing forth as the Guardians of their *Innocence*. Instead of shedding their unrighteous Blood—let us endeavour, by wholesome and pious Instruction, to *save their precious Souls!*”

Then shall the Smiles of Heaven descend upon us, and the Lord will

* Dr. Parr. See his Discourse on Education.

continue to be “gracious unto this Land.” He will bless us, and “will set us on high above all the Nations of the earth. “Blessed shall we be in the city, and blessed shall we be in the field. “Blessed shall be the fruit of our body, and the fruit of our ground; the fruit of our cattle, and the flocks of our sheep. “Blessed shall be our basket and our store. “Blessed shall we be when we come in, and blessed shall we be when we go out.—“The Blessing of the Lord will be upon all that we have, in the house and in the field.”

Then shall our Country be prosperous, and the Lord will “bless all the work of our hand. “Then shall Peace be within our walls, and Plenteousness within our Palaces. Then shall our People be strong to labour, and there shall be no decay,—no leading into captivity, and no complaining in our streets. Then shall the earth bring forth her increase; and God,—even our own God shall give us his Blessing.—Then, with grateful Rapture and Devotion, we shall say—Happy are the People that
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are in such a Case: yea, blessed are the People who have the Lord for their God!"

P R A Y E R.

O Almighty God! who rulest over all the Kingdoms of the world, and disposest of them according to thy righteous Pleasure; we praise and magnify thy glorious Name for all the Blessings thou hast showered upon this Nation. Continue, O Lord, to bless us; and, in GRATITUDE for thy Mercies, make us a peculiar People zealous of good Works. In particular, bless, we beseech thee, thy Servant, our Sovereign, King George. May thy wisdom be his Guide, and thine Arm his Protection! May his days be lengthened, and his reign prosperous. May he ever possess the Hearts of his People: and may we never be wanting in Honour to his Person, or in Obedience to his Laws! May the voice of Joy and Health resound in his royal dwelling; and the Blessings of his Government descend to his Children's Children! May his Throne be for ever established in Righteousness; and, when it shall please Thee to call him from a corruptible Crown, may he receive a Crown of Glory, incorruptible, and undefiled, and that fadeth not away!—Grant these Prayers, we beseech Thee, for Jesus Christ's sake, our only Mediator and Redeemer.

Amen,

S E R M O N IX.

ON JUSTICE AND MERCY :

Preached at the Summer Assize, held at Warwick by
Lord Chief Baron Eyre, and the Honourable Sir
W. H. Ashhurst.

ZECHARIAH viii. 9.

*Thus speaketh the Lord of Hosts : “ Execute
true Judgment, and shew Mercy and Com-
passions every Man to his Brother.”*

TO remove an erroneous Opinion re-
specting the observance of certain Ce-
remonies, the Prophet Zechariah delivered
the words I have just recited ; words from
the highest and most conclusive Authority,
—even from THE LORD OF HOSTS.

To the *Jews*—exhortations of this kind
were peculiarly necessary. They were a
people so prone to pervert every salutary
Ordinance, and so apt to deem a mere ce-
remonial

remonial rite, an atonement for their Sins—that almost all the prophets had occasion to reprove them for their error. Nay, so egregiously did they mistake and misinterpret the Will of God: or rather so addicted were they to wrong and unrighteous practices, that sooner than part with their Sins, they would part with their *Children*,—would “give the Fruit of their Body for the Sin of their Soul.” Wherefore the Prophet Micah pathetically exclaims: “He hath shewed thee, O man! what is good; and what doth the Lord require of thee, but to do justly,—to love Mercy, and to walk humbly with thy God?”

Very similar in signification and authority are the words of the text:—“Execute true judgment; and shew Mercy and Compassions every Man to his Brother.”

In selecting this *preceptive* Thesis for my discourse, on the present august occasion, I do not mean to assume the office of *Dictator* on the important Subjects of Justice and Mercy. Such a Conduct would ill suit my age, and would by no means be justified by my humble abilities. With meek-

ness and with candour, I shall deliver those Sentiments which I conceive to flow from the Subject; and I shall rely upon your indulgence for attention.

A full and copious Descant on the *first* clause of the text would lead us into an extensive field. It relates to a Principle of such vast importance,—that to consider it as it *deserves* to be considered,—would far exceed the limits of a Sermon.

To “execute true Judgment,” in a *primary* sense of the expression, is faithfully to administer Justice,—impartially to discharge those Duties in any official Capacity which the Laws of our Country require. It is “to do justly,” but not in that *general* and enlarged sense which means that we should “do to others what we would wish *them* to do to *us*.” In a *legal* view it admits of *another* interpretation: otherwise the Criminal would receive “*Mercy*” from his Judge, when the nature of his Crime demands “*Sacrifice*.”

“*To do justly*” implies a Conduct,—a sphere of action, that is more than merely *legal*;—one, according to the natural principles of Reason, or the revealed Instructions

tion of the Almighty. For a man may commit many acts of Injustice against another which the Laws will not punish, or deem cognizable. “He may violate the unerring and immutable Laws of Nature, or of Conscience; and yet not transgress the Laws of the Land. Let these be as perfect and comprehensive as the wisdom of man can make them, a Court of Equity will still be wanting,—not of *human*, but *divine* Institution: a Court—in every man’s own breast; which will make him consider many things criminal which are by no means illegal,—many things unjust, which the Laws have not made so.” *

But the Laws of the Country, in which we have the happiness to live, are so admirably comprehensive, as not *easily* to be evaded. Wisely and impartially administered as they are—in the *present* liberal age, they have peculiar force and efficacy. “What Nation is there so great, that hath Statutes and Judgments so righteous?—What Nation is there, where the Welfare of Society, and the Safety of Individuals is

* Downes.

so effectually maintained and consulted? where Judgment is executed more truly; and where all its Members (even the poorest and most unfriended) may obtain Redress or Protection from the Laws?—*These* form the Bulwark or Palladium of Property and Life. They are the Safe-guards and Protectors of the honest Citizen; the Terror and Scourge of Vice and Villany.

Those “Rulers” or Magistrates who are entrusted with the administration of them, “are not a terror to good Works, but to evil. Do that which is good, and thou shalt have praise of the same. But if thou do that which is evil, be afraid; for they bear not the sword of Justice in vain.” Therefore “do justly, and render unto all their dues; Tribute to whom Tribute; Custom to whom Custom; Fear to whom Fear; Honour to whom Honour.—Owe no man any thing, but to love one another. Do not commit Adultery; do not kill; do not steal, do not bear false witness; do not covet: and, if there be any other commandment, it is briefly comprehended in this saying:—Love thy neighbour as thyself.”

If

If this excellent advice of the Apostle, this admirable Epitome of human Duty, were more revered and attended to,—how different would be the world we inhabit!—Those Enormities which crowd our Jails with atrocious Offenders, would not alarm the honest Citizen: the nightly Depredations of the Robber; the dark Designs of the Assassin; the base and ungenerous Intrigues of the Adulterer; the flagrant Crimes of Perjury, Oppression and Fraud:—this black Catalogue of Evils would cease to disgrace the human character; to disturb the good Order of Society; to call for the rigorous chastisement of the offended Laws; and to stain our Land with Blood!

And cannot these desirable Ends be, in some measure, accomplished? Is their accomplishment a Chimera, or Golden Age which can only exist in poetic Fancy?—Is there *nothing* of sufficient Force and Influence to *realize* the Image?—Yes; “thanks be to God, for his unspeakable Gift!”—the CHRISTIAN DISPENSATION is “sufficient for these things. It is the Power of God unto Salvation to every one that believeth.”—Accordingly, let us labour to disseminate the
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the gracious Doctrine among mankind: let us impress upon their hearts its weighty and divinely-sanctioned Precepts; let us unfold its sublime Hopes, —its heavenly Promises; declare its awful and alarming Denunciations:—and where is the mind so hardened and depraved,—so “dead in Trespases and Sins” as not to “awake up to Righteousness, and sin no more?”

With the *rising* generation, at least, these powerful Means of Grace will not be ineffectual, though, among those of *riper* years, they may not be attended with adequate Success. Some of the *latter*, I know, are unhappily so incorrigible, that the Ethiopian may as easily change the colour of his skin, or the leopard his spots, as they cease to do evil and learn to do well.—With *them*, Judgment must have its perfect work.—But, with the young and uncorrupted,—with those who have not been tainted by “evil Communications” and vicious Examples, our labour will not be in vain,—If we carefully sow in their ingenuous minds the fruitful seeds of christian knowledge,
and

and cautiously prevent the enemies of virtue from sowing the tares of vice, “in due season we shall assuredly reap if we faint not.” We shall reap the reward of our labour in the honesty, the industry, and good behaviour of those who are thus trained up to be useful Members of Society, and these blessings will descend to future generations.

The truly laudable and exemplary plan here recommended, is by the inhabitants of this ancient Town, humanely adopted.—May their wise and well-applied Beneficence be rewarded sevenfold into their own bosom! And may the objects of the different Institutions* merit the Noble and respectable Patronage with which they are distinguished!

I need not particularize these excellent Institutions more, than to say, the poor but happy objects are now before you.—These little Seminaries admirably provide both for the temporal and eternal Welfare of the most indigent and helpless of our fellow-creatures. They

* See note H in the Appendix.

inculcate

inculcate and encourage habits of Industry and Virtue:—they convey a knowledge of Christian Redemption and of human Duty to those—whose unkind Fortune seemed to fix them in darkness, —and almost in the shadow of death:—to those who (but for these blessed means) might fall into, and pursue, a vicious course; till their fate resembled that of the unfortunae Delinquents who are soon to appear before an awful Tribunal—and some of them, perhaps, expiate their Crimes with their Blood!

May those Institutions which are calculated to *prevent* these melancholy consequences, long flourish and abound!—May there be no leading into captivity among you,—and no complaining in your Streets. May you so train up the Children of your poor neighbours in the way they should go, that when they are old they may not depart from it!

This, I am convinced, is the highest reward, the only earthly recompence—that is wished for by those—whose good hearts lead them to encourage the excellent Institutions. The poor objects of
their

their Charity, they well know, “cannot recompense them; but they shall be recompensed at the Resurrection of the Just.”

I have been imperceptibly led to these Reflections by local circumstances, and by the topics which naturally presented themselves—while considering the expedients which are best calculated to avert the extreme Rigours of Justice; to reduce the number of atrocious Crimes,—and, thereby, less frequently wound the Feelings of mankind: especially of those—whose high Office painfully constrains them to pronounce—so often upon the Guilty—the dreadful Denunciations of the Law.

Let us now turn to more pleasing Contemplations; to those (suggested by the latter clause of the text) of Mercy and Compassion.—“Shew Mercy and Compassions every Man to his Brother.”

By so closely uniting *this* with the preceding Clause (which seems to authorize *Rigour* in executing Judgment) the Prophet evinces the Benignancy of God; whom, you will recollect, he announces

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as delivering the text, under the character of “the Lord of Hosts:” who (as the Psalmist truly says) “is full of Compassions and Mercy; plenteous in Goodness and Truth.”——Merciful himself, this gracious Being wishes his creatures to be merciful also. Fearful lest we should be *too* “extreme to mark what is done amiss,”—too rigorous and severe to an offending brother, he qualifies the *first* clause of the Text with the *second*: thus enjoining us to shew all possible Tenderness and Forbearance—in the discharge of Justice: To “judge righteous Judgment;” yet “in Judgment to remember Mercy:”—Nay,—where we *can* do it—(to use the language of St. James) to let “Mercy rejoice against Judgment.”

But this very frequently *must not be*, in the official discharge of Justice. As the Safety of Mankind, of Property, and of Government, requires penal Statutes or Laws, they must sometimes be allowed to operate against those who transgress them. A bad member must sometimes be cut off from Society, not only

only for the sake of Example, but to prevent his being injurious to other Members of it,—perhaps to the whole System. This—Policy recommends, Justice requires, and even Mercy does not oppose it. She will pity the Sufferings of the Offender, tenderly lament the bitterness of his fate; but, knowing the *Necessity* of it, will not plead for its remission.

Thus, our compassionate Lord wept over Jerufalem (which he knew was destined for destruction) but did not intercede to save it. Its atrocious Crimes and Enormities merited the heavy judgments which awaited it,—which he saw were impending over its guilty Inhabitants, and which,—by making their land a Desolation, would furnish a proof of the impartial Justice of God, and, at the same time, a dreadful Example to the rest of mankind.

In some cases, therefore,—and very frequently, indeed, in cases which are brought before a civil Magistrate,—the decrees of Justice must be enforced. Where Mercy may *safely* be extended to a Delinquent,—where Circumstances

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plead

plead in his behalf, and tend to the Extenuation of his Guilt, we may presume that the legal Dispensers of Justice need no Incitements to *Mercy* beyond those which exist in their own breasts; and that the Expediency or the Necessity of the Case is the only Rule, besides that of positive Law, by which their measures are directed.—And, in this happy Country, there is *another* circumstance which merits our attention. There is a salutary,—a transcendent Privilege residing in the Chief Magistrate on the Throne, by which (when *nothing*, however *palliative*, can avert the Sentence of a positive Law) he is empowered to pardon or reprieve.—With Him, therefore, the important question,—“Whether is best, *to save life or to kill?*” is, and ought to be, the rule for his decision. If the *former* seem preferable or most proper;—if, in his unbiaſſed Opinion, the Severities of Law may ſecurely be diſpenſed with,—agreeable to the natural impulse of his own heart, he “will have Mercy and not Sacrifice.”*

* See note I in the Appendix.

But the *generality* of mankind (not being so peculiarly circumstanced) require, I fear, frequent and earnest Admonition on this Subject : and, for *them* the Admonition in the Text was doubtless intended. The Prophet's words are —“ Shew Mercy and Compassions *every* Man to his brother.” He did not mean to *limit* this divine Precept to the Magistrate or those in any judicial Capacity. To them, in a *primary* sense, it certainly applies, being united to another precept relative to the due discharge of Justice : —but, “ *every* man” (whatever be his office or station) is enjoined to “ shew Mercy and Compassions to his Brother.”

Would to God the Injunction were unnecessary ! Or that it would operate upon those in the *common* walks of life more forcibly ; that it would render them more “ kind one to another, tender-hearted, and forgiving :” more feelingly alive to each other's Distresses, and more disposed to promote each other's Felicity !

“ *Love thy Neighbour as thyself ;*” and, “ *Do to others what ye would they should do to you,*” are Precepts of high and awful

authority: and were they but revered as they ought to be, Mercy and Compassions, Kindness and Benevolence, with all the sacred Charities of Life, would be universal. Every man would be every man's sincere Friend; the sordid Jealousies and Competitions of Interest; the illiberal Distinctions of Sect and Party would no longer depreciate the Christian Character; and Peace and Good-Neighbourhood would everywhere prevail.

Whereas, by the envious and revengeful,—by the covetous and worldly-minded, who “turn aside the needy from Judgment, and take away the right from the poor, that Widows may be their prey, and that they may rob the Fatherless:” by persons of this description, who are dead to the warm impulse of Humanity, every Plea of an offending Brother is disregarded; every palliating *Cause* or Circumstance of Error is overlooked, and every offer of Reparation neglected. Such unhappy and misguided persons deem Cruelty just, and Vengeance salutary. Whatever conduct the Laws will sanction, they pursue; what-
ever

ever Sentence the Laws promulgate, they require, though Ruin inevitable, to the Object of their Malice, follow the stern decree.

But the instances are few, in the annals of Justice, compared with those in the annals of *Fashion*, where Inhumanity or Revenge has pursued its object to the boundaries of life. Yet, how many instances are there where it has been equally cruel and inhuman!——How many instances—where it has “feized its Debtor by the throat, saying, “Pay me that thou owest:” and has thrown him into prison, *there* to languish in misery and confinement, till he has discharged the uttermost farthing!

Behold yon Domestic Circle,—the Father industriously employed in the midst of his numerous, but happy Family. He is the Object of their united Affection, and the Supplier of their Wants. To him they look for Protection, for Food and Raiment. The smile of Content, unconscious of approaching Adversity, enlivens the countenance of the Mother and her Children. When, lo!—the

Minister of rigid Justice crosses the peaceful threshold. The Wife is bereaved of her Husband,—the Children of their Father ! Seized in the very act of labouring to *satisfy* the impatient Demand, he is torn from their embraces, and thrown into the confines of a Jail. *There* (like the oppressed Israelites under their rigorous Task-masters) he is deprived of the necessary Means of labour, and rendered incapable of earning the Sum that will restore him to Light and Liberty !——

Say, Creditor ! art thou a *Husband*,—art thou a *Father* ?——If thou art, thy own feelings will correct thee. If thou art *not*,—if neither of these endearing characters belong to thee,—contemplate *him* for a moment, who is *both*. View him through the bars of the dreary Cell into which *thou* hast cast him, and read in his countenance the anguish of his Heart,—anguish, occasioned by *others'* Sorrows rather than his own !——Then go and view “ Want and her Babes ” in tears. View the Wife, whom thou hast made a *Widow*,—the Children, whom thou hast rendered *fatherless* !——These Scenes of
Distress

Distress and Misery, of which thou art the Author, attentively behold ; and if thou hast the feelings of a Man, or the Principles of a Christian, thou wilt “ shew Mercy and Compassion to thy Brother : ” —thou wilt instantly “ *loose him and let him go.* ”

These, my Christian-Hearers, are not *ideal* Representations : they are not highly-coloured Pictures of fictitious Woe ; but faithful, though inadequate Delineations of Scenes and Circumstances existing, perhaps, in a thousand instances at this very hour. In thus describing them, I would not be deemed the Advocate of the wilful, the extravagant, the *dishonest* Debtor,—the man who consumes the Property of the industrious Citizen “ in riotous living ; who fares sumptuously every day ” upon what is not his own, and which he knows he *cannot*,—indeed, which he *means* not, to pay for.—Such deserve no pity ; and a Prison is “ the due reward of their deeds. ”—The state of human Wretchedness which I have described, is that of him who, by Sickness, Calamity, or Misfortune, feels the

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pressure

pressure of consequent Necessity, without being able to satisfy its demands; whose Heart is honest, though his Power be limited: who is not less active and industrious, though his Endeavours fail. It is the *unfortunate*, not the *fraudulent* Debtor, for whom I plead, and wish to represent as an Object of “Mercy and Compassion.” It is he who, when pressed with Wants on the one hand, and with Importunity on the other, can say to the latter in the language of Sincerity—“Have Patience with me, and I will pay thee all.”——If what I have delivered prove the means of saving *one* of this Description from the Horrors of a Jail, I shall have cause to be happy. To give efficacy to *my* plea in his behalf, I shall conclude it with these apposite words of Holy Scripture: “Have thou Patience with a man in poor estate, and delay not to shew him Mercy.” *

Were it necessary or expedient, in a variety of other instances, I might exemplify the great Duties of Mercy and

* Ecclesiasticus xxix, 8.

Compassion : and these I might forcibly urge to those who call themselves *Christians*, from the EXAMPLE OF CHRIST.— We know what he has done for us,— what he has suffered for us, and what he requires as the *proofs* of our being his Disciples. We know that while we were yet enemies he died for us, bearing our Sins in his own body on the tree : that, for our sakes he humbled himself, and became obedient unto death, even the death of the cross.—What, Christians! do these Demonstrations of Love demand on our part!——Doubtless, as Christ so loved us, we ought also to love one another.—What says the law by which we must be judged? “ They shall have Judgment without Mercy who have shewed no Mercy ; but they who have been merciful shall be blessed ; for they shall obtain Mercy.”

Therefore, my fellow Christians,— professing a true Faith in Jesus Christ, let us remember that it is Mercy that must introduce us into the Kingdom of Glory. Let us then be merciful after our power, and “ shew Mercy and
Com-

Compassions every man to his brother." Let us seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow."

Then, at the final consummation of all things, when the King of kings and Lord of lords shall summon us before him: when the *last* awful Assize shall come, and "we *all*, of every title and description, appear before the Judgment Seat of Christ," we shall escape the sentence of *eternal* condemnation, which will be pronounced upon the Unjust, the Unmerciful, and Unholy; and be invited, as good and faithful Servants—to "enter into the Joy of our Lord."

May God Almighty grant this, for the sake of Jesus Christ our Saviour and Redeemer.

P R A Y E R.

ALmighty God, whose Property is always to have Mercy and to forgive; grant us such a Measure of thy Grace, that we, following thy heavenly Example, by shewing Mercy to our fellow-creatures, may, at the day of judgment, receive Mercy from thee, through Jesus Christ our Lord.

Amen.

SERMON

S E R M O N X.

ON FILIAL DUTY,

EXODUS XX. 12 ; Or,

The fifth C O M M A N D M E N T.

*Honour thy Father and thy Mother ; that thy
days may be long in the land which the Lord
thy God giveth thee.*

WHOEVER considers that these are the words of God, and recollects the awful manner in which they were delivered : whoever reflects upon that “ morning” which was ushered in with “ Thunders and Lightnings,” and other demonstrations of tremendous power ; when “ Mount Sinai quaked greatly,” and all the people that were in the Camp trembled :”—whoever, I say, reflects upon these circumstances of grandeur

grandeur and sublimity, which preceded the Promulgation of the Commandments, must regard them with the profoundest Reverence,—must be impressed with an awful idea of their Authority, and be led to consider them as Precepts of unspeakable Importance—delivered from Heaven.

From Heaven, indeed, they came,—and from the immediate mouth of God. They are of Divine Origin, and form the noblest Compendium of human duty. Would we direct our *Conduct* by them;—would we compare our *Lives* and *Actions* with these infallible rules, we should never deviate from the path of Rectitude, without being made sensible of our error.

When we *repeat* them, or *hear* them repeated, it is not enough that we pray after each of them, that God will “*incline our hearts to keep this Law* :”—we must also use *our own Endeavours* to keep it: and earnestly intreat him that he will write them deeply upon the tablet of our hearts.

They are all of them, save one, directed against some evil propensity in our nature: and this one (so distinguishable from the rest) requires (one would think) what nature
ture

ture would induce us to perform, without a precept. But melancholy experience convinces that this is *not* the case. The first great Law of Nature and of Gratitude is sometimes—(I fear too often) cruelly transgressed, and disregarded!—The bonds of affection are rudely torn asunder; and the cries of Nature are occasioned by those very persons who should administer Comfort, and contribute to Felicity!

For these reasons we find a Command of God, which to *uncorrupted* Nature would doubtless be *unnecessary*: a Command, which enjoins us *to love and honour those who gave us being*.

——Do you, my young Friends! require it?—Do those among you, who are still blessed with *Parents*, need an awful Injunction to make you *love* them?—Were I to judge from the feelings of my own heart (which still treasures the Remembrance of two departed ever-honoured Parents) you do *not*. I cannot suppose you so devoid of filial Piety, or natural Affection.

But, as *prevention* is better than *cure*;—as it is a more pleasing circumstance to *preserve* you dutiful, than it would be to *reprove* you,

you, were you *not* so,—I request your serious attention to an Address upon that subject which the text so plainly suggests to us.—“Honour thy Father and thy Mother: that thy days may be long in the land which the Lord thy God giveth thee.”

These words naturally form two divisions. They point out the *Persons* we are to honour—*our Father and Mother*,—and the *Consequence* or *Reward* of our *discharging* this duty,—a happy prolongation of our Existence in the land which the Lord our God giveth us.—This *last* Circumstance, however, may not be the case;—may not be the Consequence of a faithful discharge of the duty. Yet it certainly has a *tendency* to prolong our days; because it implies many *other* duties and virtues, which directly lead to Health, to Comfort, and Longevity.

But, my young Friends, if filial duty be not a mean of your “living *long*,” it will, most assuredly, be a mean of your living *happily*.—Whatever Sacrifices you make to please your Parents (consistent with *Virtue* and *Reason*)—whatever Connexion you forbear to form, where the Person is unworthy,

thy, unprincipled, and base,—whatever guilty indulgences you abstain from, or improper associates you abandon, in compliance with their Wishes and Commands,—your conduct will certainly contribute to your Welfare and Happiness; will afford you abundant Cause to rejoice in your Obedience, and thereby, not improbably, prolong your days.

Such a Conduct, I know, is promised to be rewarded with long life in the text, on account of the following law in the Jewish ritual, which will convince you how hateful the Crime of Disobedience is, in the eye of the Almighty.—Thus says the inspired Legislator: “If a man have a stubborn and rebellious Son, which will not obey the voice of his Father, or the voice of his Mother: then shall his Father and his Mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place. And they shall say unto the elders of the city, “This our Son is stubborn and rebellious; he will not obey our voice.” And all the men of the city shall stone him with stones that he die.”*

* Deut. xxi.

Here,

Here, Disobedience is mentioned as the Cause of an *early* and *untimely* death. The person guilty of it was not allowed to live “long in the land which the Lord his God had given him.”—Our blessed Saviour alludes to this Law when he says, “Who-soever dishonoureth his Father or his Mother, let him die the death:” that is, the death denounced against such Offenders.—In another part of the sacred writings we find this strong figurative expression, “The eye of him that mocketh at his Father, and despiseth to obey his Mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.”

These sentences may seem rigorous and severe. But, in reality, they are not so. They only direct that an unnatural Monster shall be cast out of the earth. For, whoever is destitute of Affection for the *Authors* of his Existence, does not *deserve* that Existence.—Besides, I believe the Crime of Disobedience to Parents was never found *alone*. Like the evil Spirit, mentioned in the Gospel, ‘it taketh with it many others’—(if possible) ‘more wicked and atrocious than itself,’ which render their possessor unfit for Society.—“What crimes will not a man
in

in time commit, who begins with this? and what punishment may he not grow up to suffer?—Indeed what confession is more just,—and I am sorry to say, more frequent, in those who are brought to an ignominious end, than this—That they began their course of iniquity *at home*; in an obstinate, ungovernable disposition, and in *disobedience to their Parents?*” *—How pitiable those Parents who are afflicted with such Children! who are requited for all their Tendernefs and Anxiety, with unfeeling disregard, or unreasonable Opposition! Whose warning voice is unheeded, and whose affectionate Solicitations are despised! whose “grey hairs are brought with sorrow to the grave,” by those, who should have been the crown of their old age, the solace and support of their declining Nature!

But, is this possible?—Could any of *you*, my youthful hearers! forbear to love the Father who protected and trained you up?—If ‘the Mother cannot forget

* Dr. Ogden.

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her sucking Child,'—can the Child forget *her* who nourished him at her breast?—Can you add affliction to those Cares, those tender Cares which they ever experience for you? Can you shorten *their* lives, who gave *you* life, and who have unremittingly endeavoured to render it comfortable? Can you “consume their eyes and grieve their hearts” by a Conduct of disobedience, perverseness, or immorality?—Forbid it, Piety!—forbid it, Gratitude!—“The wrath of God is revealed against *all* Unrighteousness:” and *that* Unrighteousness must be of the deepest dye, which leads us to dishonour those who gave us being; and who bear the endearing titles of FATHER and MOTHER.

Hear the pathetic and convincing language of Scripture on this Subject.—“Who so honoureth his Father, maketh an atonement for his sins; and he that honoureth his Mother, is as one that layeth up treasure. Who so honoureth his Father shall have joy of his own children, and when he maketh his prayer, he shall be heard. He that honoureth his
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his Father, shall have a long life ; and he that is obedient unto the Lord, shall be a comfort to his Mother. He that feareth the Lord, will honour his Father, and will do service to his parents, as to his Masters. Honour thy Father and Mother both in word and deed, that a blessing may come upon thee from them. For the Blessing of the Father establisheth the houses of his children ; but the Curse of the Mother rooteth out foundations. Glory not in the dishonour of thy Father ; for thy Father's dishonour is no glory to thee. My Son, help thy Father in his age, and grieve him not as long as he liveth : and if his understanding fail, have patience with him ; and despise him not when thou art in thy full strength. For the relieving of thy Father shall not be forgotten. In the day of thine affliction it shall be remembered : thy Sins also shall melt away, as the ice in the fair warm weather. He that forsaketh his Father, is as a blasphemer ; and he that angereth his Mother is cursed of God."*

* Ecclesiasticus iii.

These words are conclusive. If any thing can confirm the dutiful in their duty, or reclaim the disobedient from the error of their way, the passage I have read must answer the purpose. It must bring conviction to the heart, if that heart be not harder than adamant, if it be not totally estranged to the feelings of Nature.

Is there any one among you to whom the sacred language is unprofitable,—to whose inmost soul it does not penetrate, and soothe with a tenderness and joy, or stab with a painful compunction?—Tell me, O Child of Disobedience! thou whose unnatural and cruel conduct has added Sorrow to the weight of thy Parents' Cares; who hast prematurely turned their locks to silver, and made dim their sight with weeping: tell me, what are *thy* feelings, at this moment, and what the Conduct which they urge thee to pursue?—Do they impel thee to *persevere* in Cruelty; to go on in guilty disobedience, that thou mayest add more wrinkles to thy Parents' faces,—that thou mayest draw more tears from
their

their aged eyes,—more drops of blood from their breaking hearts, or increase the number of their hoary hairs?—Do they move thee *not* to return to a sense of duty, till thou hast *brought down those hoary hairs with sorrow to the grave?*—

No :—they move thee to adopt a *different* Conduct. They urge thee to “ arise and go to thy Father, and to say unto him : Father ! I have sinned against heaven, and in thy sight, and am no more worthy to be called thy Son ! ”——

Obey, I intreat thee, their generous impulse. Be reconciled to thy Parents. “ Honour thy Father and Mother ; ” and endeavour to compensate by thy future Obedience, for all the griefs thou hast occasioned by thy past behaviour.—Perhaps the hand of Death has broken the union between them,—has, relentless, torn thy Mother from thy Father, or thy Father from thy Mother ;—has left one of them solitary and sad, to bear unsoled the remaining Cares of life.—If this be the case,—let thy affection be *doubled* to thy surviving Parent.—Let the following request, the request of an

aged Parent to his Son, be never forgotten by thee.—“ My Son, when I am dead, bury me, and despise not thy Mother ; but honour her all the days of thy life, and do that which shall please her, and grieve her not.—Remember, my Son, that she saw many dangers for thee, when thou wast in her womb : and when *she* is dead,—bury her by *me* in one grave.” *——

These words are not more pathetic than beautiful and just. For, a state of Widowhood—either of Father or Mother—is always a state of tender Melancholy and Dejection. And well may the *World* seem cruel and severe, when they who ought to fill the void, and be a solace to the bleeding heart, cause its wounds to stream continually by their disobedient behaviour.

I hope, my young Friends ! that this applies to none among *you*.——If it *does*, —“ go, and sin no more.”—Go home, and atone by future Tendernefs and Duty for your past Transgressions.——Leave these sacred walls with a Resolu-

* Tobit, ch, iv,

tion, avowed in the presence of God, that you will abandon every habit,—every vice, and vicious Connexion that has given uneasiness to your Parents,—that your own Conscience tells you is wrong, and that is also displeasing to your heavenly Father.

Then shall you live happy in the land which the Lord your God hath given you : shall be free from those reproving reflections which *they* must experience who have shortened their *Parents'* lives—perhaps also their *own*—by their Misconduct. Surrounded by a dutiful and blooming Offspring, you shall see your Parents grow old in Comfort and in Honour ; till at last, “in a full age, they be gathered to their fathers, like as a shock of Corn is gathered in his season.” You shall follow their Remains to the grave with a composed,—a tender Sorrow ; and your Memory shall be blessed to remote generations.

May Almighty God have mercy upon you, and incline your hearts to keep the Law that has been the subject of these Reflections !

Amen.

S E R M O N XI.

ON THE DIVINITY AND HUMILIATION OF
CHRIST,

PHILIPPIANS ii. 5, 6, 7, 8.

Let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.

AT a Season * when the Humiliation of our blessed Saviour is the object of particular consideration, we ought

* This and the three following Sermons were preached during the Season of Lent.

not

not so to regard him, *in* this Humiliation, as to forget the *exalted* part of his Character. In “the man Christ Jesus,” who for our sakes became poor, that we might be rich, we must not forget the Son of God with Power, who created all things, and by whom they are, and were created.

It is a difficult matter, I confess, to raise our conception from so lowly to so exalted a Being :

“How poor ! how rich ! how abject ! how august !”

This difficulty,—this “contrast infinite” it is, that has prevented *some* persons from annexing DIVINITY to the Character of Jesus. When they are told that he was “both God and man,” they ask with Nicodemus,—“how can this be ?” how can *man* be *God*, or *God* become *man* ?”-----Those persons who thus argue certainly “err, not knowing the Scriptures, neither the Power of God. With men this is impossible ; but with God all things are possible.”—An Almighty Being (i. e. a Being who has Power to do every thing) may certainly assume what-
ever

ever form he pleases. His Divine Nature he may encompass with matter seemingly the most incongruous and unworthy of his Divine Character. If circumstances so happen as to *require* such an union (and it is not for man, a being at best but “darkly wise,” to say it was not requisite;) it is not for us to say that such an union could not be effected. —To use the language of a learned Layman*—“If a miraculous and mysterious Being appear upon earth, so compounded of divine and human nature as to surpass our comprehension of his immediate essence: and, at the same time, so levelled to our earthly Ideas, as to be visibly born of a human mother, impregnated by the immediate Spirit of God;—in other words, the Son of a pure virgin: shall we make the mysterious Incarnation of such a præternatural Being a reason for our Disbelief in that

* R. Cumberland, Esq;—to whom the Public are much indebted for various instructive and judicious Publications. His defences of the Gospel against the cavils of Unbelievers merit the Commendation of every true Christian,

Revelation,

Revelation, which, without a Miracle, we had not given credit to?—Jesus Christ was this Being; his Incarnation, we are told, was on this wise. The fact rests upon the Authority of the Evangelists who describe it. To those who profess Christianity with this exception, I would candidly submit, if it were not as easy to believe the Incarnation of Christ, as his Resurrection, the Authorities for each being the same. Let the Authorities therefore be the test.

If his coming was foretold, and if his person and character fully correspond with those predictions, no man will deny the force of such evidence. If we are simply told, that a *virgin* DID *conceive and bear a son*, it is a circumstance so much out of the ordinary course of nature, that it requires great faith in the veracity of the relater to believe it. But if we are possessed of an authentic record of high antecedent antiquity, wherein we find it expressly predicted, that such a circumstance *should* happen,—that a *virgin* SHOULD *conceive and bear a Son*,*, it

* Isaiah vii. 14.

is such a confirmation of the fact, that, wonderful as it is, we can no longer doubt the truth of those historians who attest it.”*

Such a mysterious Being was Jesus Christ; who, as St. Paul informs us, was originally “in the form of God, and thought it not robbery to be equal with God: but *made himself* of no reputation, and *took upon him* the form of a servant, and was made in the likeness of men.”

The Apostle’s declaration that, “being in the form of God, Christ thought it not robbery to be *equal* with God,” is too plain to need comment or explanation. If words convey *any* meaning, these *can* mean nothing else than that “Jesus Christ and the Father are one.” If we are to believe the Scriptures, it is impossible to believe otherwise from this single passage of St. Paul. If we believe what is not *true*, the Scriptures which inculcate this belief, must excuse for our error. But as “all Scripture was given by the Inspiration of God,” it is not

* Observer, vol. iv. No. 115,

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likely that He, a Being most wise, most true and just, would inspire the holy writers with the Spirit of Error and Falsehood.

Why Christ assumed “the likenesses of men,” we know but in part. It was necessary that he should deliver his doctrine to the world,—should reveal the Divine Will to Mankind, and instruct them in their duty.—To effect this, he must possess such organs and capacities as to render him *understood* by mankind. It was, moreover, “*necessary that Christ should suffer.*” Wherefore he saith, Sacrifice and Offering thou wouldst not, but a *Body* hast thou prepared me.”—— He took the *form* of man to atone for the *Sins* of man : to atone for them, by offering up that body on the cross which he was pleased to assume, and which was of the same nature as our own, sin only excepted ; “that our sinful bodies might be made clean by his body, and our souls washed through his most precious blood :” that, “as Sin abounded, Grace might much more abound.” For, being found in fashion as a man, he humbled

humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name that is above every name; that, at the name of Jesus, every knee should bow, and every tongue should confess that he is Lord, to the glory of God the Father."

In this passage, and those verses which I have selected for my text, St. Paul beautifully specifies both our Saviour's divine and human character. He gradually descends from those distinctions which prove his Equality with God, to the last striking scene of his Humiliation, and rises again to those symbols of homage which we usually demonstrate before an exalted character. *At the name of Jesus every knee should bow.* "He was clothed," says St. John, "with a vesture dipt in blood; and his name is called THE WORD OF GOD. And he hath on his vesture and on his thigh a name written KING OF KINGS, AND LORD OF LORDS. "His name shall be called," says Isaiah, "THE MIGHTY GOD."

I before observed, that it is a difficult matter to elevate our ideas *sufficiently*, after
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we have contemplated our blessed Lord in his state of Humiliation,—a difficult matter to discern “the Brightness of his Father’s Glory, and the exact Image of his Person,” through the body of humanity with which they were encompassed. But if we examine that State of Humiliation in all its Stages, we shall not, I believe, find a *single* transaction in which he was concerned, that does not bear marks of intrinsic Greatness, Grandeur, and Divinity.

If, on his entrance into the World, he was laid in a manger,—a place in which the poorest Mother would think it hard to lay her child,—yet how was his birth announced to mankind? BY MULTITUDES OF THE HEAVENLY HOST. Who were the *Visitants* who soon surrounded his lowly cradle? MEN RENOWNED IN EASTERN SOCIETIES FOR LEARNING AND WISDOM.—If we follow him to the Wilderness, the Scene of trial and temptation, that evinced his power over the prince of darkness,—what *testimony* have we *there* of his Divine Character? ANGELS CAME AND MINISTERED UNTO HIM.—At his Baptism, if the voice of Man was not loud in proclaiming

claiming his worldly Greatness, the voice of God declared him his “beloved Son in whom he was well pleased,”—At mount Calvary, it is true, he suffered the utmost Degradation. —Led like a lamb to the slaughter, he there bowed his head and gave up the ghost!—But what followed?—Behold “the vail of the Temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of their graves, and went into the holy city, and appeared unto many.”—The inference was equally necessary and obvious —TRULY THIS WAS THE SON OF GOD!—

You will be aware that I have only noticed those circumstances, in which our Saviour appeared most *degraded* in his state of Humiliation. These I have particularized in order to shew that, in *no one instance* he was unattended by some proof or testimony of a divine mission.—No person ever appeared upon earth in so exalted, so benevolent a character: no person ever displayed such wonderful Power, Compassion, and Authority. He did not, it is true,
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command armies and empires ; but he commanded the winds and the waves. He did not lead kings in chains, and nobles in fetters of iron : but *he led Captivity captive* : he triumphed over the powers of darkness, —over Famine and Sin, Disease and Death.

Yet, though such his Power, and such his Ability to have *appeared* as THE LORD OF NATURE, THE MONARCH OF THE WORLD, he chose a state of life that exposed him to hardship and insult,—to suffering and want : —*he had not where to lay his head.*——Trace him from the lowly place of his Nativity, through all the scenes of his humiliation ; through the Wilderness in which he fasted forty days, to the last great proof of his love for mankind which he testified on the Cross. Behold him in his Trials, his Persecutions, and his Sufferings, and tell me, if “ ever any Sorrow was like unto his Sorrow ; ” — any depression and abasement comparable to what He experienced, during his toils for our Salvation.

But—shall this degradation, this poverty of circumstances—make us *ashamed* of Jesus ? shall his melancholy fortunes, and his patient endurance of wrongs, make us

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reckon his life disgraceful, and his end to be without honour? Shall we be ashamed of him and of his words; ashamed to confess him before men, and to acknowledge ourselves as his disciples?—No! we glory in these circumstances, and are proud of the strength which has been ordained out of such weakness.—We know that it behoved Christ to suffer these things, and to enter into his glory.—Let the Disputer of this Word revile the Founder of a Religion who “was despised and rejected of men,—who was the very scorn of men, and the outcast of the people:”—let him, with supercilious Contempt, inveigh against his ignominious birth, and his still more ignominious death: let him despise his Poverty and his Sorrows, and the low degree of his first adherents: none of these things move us: none of these things will make us “*deny the Lord that bought us*; who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.”—On the contrary, we make our boast of these things,

things, and believe them to be arguments for the Cause of Christ, and incontestable proofs of the Divinity of his Gospel.

Let those who “darken counsel by words without knowledge,” who (“wise in their own conceits,”) value themselves for their deep researches, and think a deference ought to be paid to their superior understanding,—let them say “what condition had been more suited to this Teacher sent from God?—what other worldly character could have displayed his divine mission with brighter evidence, or more convincing truth?

If never man spake like this man, and if his birth and life were of the lowliest kind; the question of his countrymen, “whence hath he this wisdom?” admitted of but this one, this obvious answer:—“That wisdom which we cannot but admire, it is not possible he should have acquired from his family. We know *their* course of life, their low and uninstructed course of labour and obscurity. To the Schools of Philosophy he hath been an entire stranger: and from the Synagogue he cannot have derived it; for, at the age of twelve years, we there

heard him confound the old and reverend teachers of our nation.—His Wisdom, therefore, evidently not of man, must be from God!—and as no man can do the Works which he doeth, so no man can speak the Wisdom which he speaketh, except God be with him.”*

Thus must those persons naturally have reasoned; who knew the unhonoured Connexions of our blessed Lord, and saw and heard the wonderful manifestations of his divine power and wisdom.— — —

Had he been allied to Opulence and Distinction, and had he appeared invested with Grandeur and Authority, then would Unbelievers have told us “ of the Submission and Obedience naturally attendant on such a person; of the interested views of his followers and disciples, implicitly assenting to his Doctrines, and acknowledging his Miracles, without daring to bring them to an impartial examination.”——Whereas the State and Condition which Jesus chose, effectually *prevented* such insinuations as these. *His* followers could not be allured by the

* See Dr. Leland on this subject, Serm. iv.

hopes of temporal gain, or incited by worldly policy, when they saw *him* their Leader—poor, persecuted, and unassuming: when they heard him inculcate self-abasement, and humility of spirit: when they heard him forewarn them of the afflictions they must endure for his sake and the Gospel's,—of the hatred, the trials and persecutions they must encounter, *if they became his disciples.*—No:—nothing but a Conviction,—a full Conviction, that He was the Christ,—the Messiah, the Son of God,—He that was to redeem Israel, could have ever induced them *to take up their Cross and follow him.*

As I purpose, by the Grace of God, to consider this Subject more particularly hereafter, I shall conclude for the present with this practical Inference:

If the *Disciples* were fully convinced of the Divine character and pretensions of Jesus, ought not the same Conviction,—the same Belief to occupy *our* minds? *They*, at the time, beheld the Scheme of Redemption incomplete:—*We* behold it in all its circumstances, in its *Beginning*,—its *Process*, and its *final Issue*. We contemplate *Christ*

crucified,—Christ risen from the dead,—and, with the eye of Faith, behold him sitting at the right hand of God.—Wherefore, my Christian hearers ! what manner of persons ought we to be ?—Unless we believe the Scriptures in part, we cannot be “ flow of heart to believe all that the prophets have told us ; that it was necessary that Christ should suffer, and that he should thus humble himself in order to his Suffering, and afterwards enter into his glory.” This Glory he himself tells us he “ had with the Father before the world was.” If we would share it with him,—if, where he is, we would be also, we must “ follow his steps.” As he so loved us as to die for us, we must “ love one another :” we must “ bear one another’s burdens,” and “ feel for those in bonds as bound with them :” we must “ visit the fatherless and widows in their afflictions, and keep ourselves unspotted from the world.” As he so humbled himself for our sakes, as to “ take upon him the form of a Servant,” so ought we to demean ourselves in order to serve, to comfort, TO BLESS ONE ANOTHER.

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In this truly Christian Duty, therefore,—the Duty of Kindness, Charity, and Condescension, let us endeavour to be perfect, as He our Divine Pattern and Redeemer was perfect. Let us not altogether “mind high things; but,” whenever the calls of Compassion require it, “condescend to men of low estate.”—In a word, “let the same mind be in us, which was also in Christ Jesus.”

P R A Y E R.

ALmighty and everlasting God, whose blessed Son, Jesus Christ, took upon him our nature, to be unto us an Example of godly life, and to suffer death upon the Cross,—grant that we may daily endeavour to follow the blessed steps of his most holy life, and finally through his Merits and Death be made partakers of his glorious Resurrection, for the sake of the same Jesus Christ our Lord.

Amen.

S E R M O N XII.*

ON THE SAME SUBJECT.

PHILIPPIANS ii. 5, 6, 7, 8.

Let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.

IN the preceding discourse we have considered what our Saviour was, both in his divine and human nature.

* The Author acknowledges his obligations to Dr. Leland in this discourse for many useful hints,—indeed for considerable portions of his language. See his 4th Sermon,

What

What St. Paul means by saying that he was “in the form of God, and equal with God,” and also what were the Causes, the Motives, and the Ends of his relinquishing that “Glory which he had with the Father before the world was,” to be made in the likeness of men.”

The inconceivably-merciful Sacrifice of himself on the Cross,—the great final Work of our Redemption, I have hitherto only occasionally noticed,—intending to reserve this part of the Subject for distinct consideration.

What I have chiefly endeavoured to prove is, that, in no one instance, during his Humiliation, was our blessed Lord unattended by some proof or testimony of his divine character.

I shall now consider the lowly station he appeared in as a circumstance which Infidelity is unreasonable in objecting to, since it was calculated for enforcing every precept of his Gospel in the most extensive and effectual manner.

He was to be the Revealer of God’s hidden counsels to all nations, and degrees of men. His Gospel was to be
preached

preached not only to the wise and wealthy, but also to the ignorant and poor. Accordingly he chose that state of life which gave him the easiest access to *every* order of mankind ; the easiest and most frequent occasions of instructing, admonishing, and reclaiming them. He conversed with every rank and condition, in their families, and places of public resort. He mixed with them in their occupations, their social enjoyments, and their serious devotions. Every place which he visited, and every object which he viewed, was made the occasion of introducing, or the means of illustrating, his heavenly doctrine.— It was foretold of him, that “ he should be found of them who sought him not.” (i. e.) Those persons should unexpectedly find themselves within the sphere of his Doctrines and Precepts, who were averse from Goodness, Wisdom, and Instruction. With these unhappy people he occasionally associated, and courted their attention. As he had no appearance of worldly dignity to cause restraint, the passions of his hearers broke forth

forth freely, and gave him frequent opportunities of accommodating his instructions to their several characters and capacities. When, for this wise and condescending deportment, he was charged with being “a glutton and a wine-bibber, a friend of publicans and sinners.”—when reproached for “receiving Sinners and eating with them”—his gracious reply was—“They that be whole need not a Physician, but they that are sick. I am not come to call the Righteous, but Sinners to Repentance.”—“The bruised reed he did not break, and smoking flax he did not quench.” He encouraged *all* to hope for mercy and pardon by inviting them to “come unto him;” by exhorting them to “go and sin no more.”—He “came to seek and to save that which was lost:” to find and lead home “the lost sheep of the house of Israel.” In a word—“HE CAME INTO THE WORLD TO SAVE SINNERS.” And this great object of his coming was never absent from his view. On this account he constantly watched over their wants and their infirmities: and, to
these,

these, his “healing” wisdom was judiciously applied,—sometimes conveyed in a direct manner, with an awful authority,—sometimes insinuated by allusion, parable, and similitude.

When opposed by obstinacy and spiritual pride, he was severe in his reproofs: when received with ingenuous attention, he was tender and affectionate in his exhortations. He alarmed the fears of mankind, and animated their hopes: he corrected their prejudices, mortified their presumption, and comforted their humility: thus suiting his life and doctrine to all their different occasions and necessities; and employing every means of edification, every mode of correction and instruction, in that familiar intercourse, from which a state of greatness and magnificence would have precluded him; to which a proud teacher of human wisdom seldom condescended, but which is the natural result of an humble and undignified condition,—even such a condition as the meek and holy Jesus chose to assume.

Further,

Further, this peculiar condition prevents many objections being made to the truth of his miracles. They were examined without reserve, without favourable prejudice, without any deference to exalted rank or worldly power.—When we are told that a Roman Emperor wrought a miracle, we are *doubtful*, if not *incredulous*, of the circumstance. His *greatness*, his *exalted station*, we know, must have over-awed all scrupulous enquiry. Every thing appears at once suspicious and improbable, from his rank, his interests, his political purposes, his means and opportunities of deception. —What a train of objections are here, arising from the high station, from the power and policy of the agent ! not one of which can be brought against *the despised and rejected of men*,—the lowly and undignified Jesus of Nazareth : not one of which can dim the lustre of the “mighty works” wrought by the son of Mary.

Thus we see the *Reasons* which induced Christ to *make himself of no reputation* : and we likewise see how unreasonable Infidelity

delity is, in objecting to that humble state of life in which he appeared.

Let us next consider our blessed Lord as a perfect Pattern of Righteousness: and here again we shall discern the wise and excellent ends which were answered by his Humiliation.

The great ones of this world move in a sphere so exalted, that they are rather objects of wonder than of imitation. Our judgments of their actions are often imperfect and erroneous; for we cannot examine them accurately: and if we *could*, they are of that nature which few of all the race of mankind can hope to emulate. The Condescension of Dignity,—the humane and moderate exercise of Power;—these are the virtues of a few. The opportunities of displaying them do not constantly occur, and those of imitating them are still rarer. But Piety, Gentleness, Temperance, Charity, Meekness, Patience, and Forgiveness of injuries:—these are virtues suited to all stations, to all persons, and to all times.

To display these virtues in their genuine beauty, the lowly state which our
Lord

Lord assumed, afforded constant opportunities: and in *all* of them he “left us an Example, that we might follow his steps.”

As these Virtues were displayed by him in a state of Poverty, he has taught us that worldly distinctions are not essential to the performance of good actions: That “*whosoever* doeth the will of God (let his situation be what it may) is accepted of him.”——In Christ Jesus we find no rigid notions of seclusion from the world: but a consummate Pattern of that life which Nature, Reason, and Religion all point out to us,—a life of social connexion, of active duty, of goodness and benevolence. Nor, in his *Afflictions*, do we find him boasting of any indifference to the Evils of human nature. His Patience and Resignation were, on the contrary, attended by the most exquisite Tenderness and Sensibility. He was deeply impressed with the Sorrows of those around him, and he felt the full weight of his own Sufferings.

So that the Humiliation of our blessed Lord rendered his Example not only the

the most illustrious, but of the most general use to his followers of *every* Station, in their journey through life.—If they be high in rank, ennobled by birth, or distinguished for genius, let them learn Meekness and Condescension of their Divine Master; who, though he was “in the form of God, and equal with God,” yet descended from his everlasting Glory, “and took upon him the form of a Servant.”—If they be *distressed* and made to suffer the hardships of Necessity—“*he* had not where to lay his head!”—If they be reviled and persecuted, and treated with unmerited cruelty—“behold and see if there was any Sorrow like unto his Sorrow:” Yet, when he was reviled, he reviled not again,—when he suffered he threatened not; but submitted himself to Him that judgeth righteously. He gave his back to the smiters, and his cheek to them that plucked off the hair; he hid not his face from shame and spitting.” In all the revilings, persecutions, and cruelties of his infatuated enemies, “he opened not his mouth,”—unless it was in Prayer to
God

cross, amidst the taunts and revilings of an unfeeling multitude!——

But, gracious God! are there *human* beings who can rejoice at these things? —Are there human creatures, who resemble the Powers of Darkeness, and are thus enemies to that Cross of Christ on which he bled to save them?——If we were not *convinced* of this,—if their writings did not testify that they are offended at, and ashamed of the Saviour who thus lived in Poverty, and died in ignominious torture, we (knowing the *Necessity* for these things) should not credit the fact.

“ But, my thoughts are not your thoughts, neither are my ways your ways, saith the Lord.” In the despised and afflicted Jesus was the Power of the Godhead displayed. If he became “ of no Reputation ;” yet did he retain that strength which alone could command and controul all nature. If he was seized as a Malefactor, and nailed to the Cross ; yet *there* did he bruise the head of that Serpent which occasioned the fall of man.—If “ he made his grave with the Wicked,”

Wicked,"—even there did he triumph over Death, and "lead Captivity captive."—If he was rejected of his Nation,—this rejection became the means of extending his spiritual dominion "into all lands, and his word unto the ends of the world."—If his adherents were poor, unlearned, and ignorant,—yet they silenced the enlightened of the Jews, and confounded the Wisdom of the Greeks. Their Meanness and Poverty prevented those Suspicions which would have proved injurious to their Cause; and plainly shewed that the Power of God was exerted in their favour.

Thus, those circumstances which the Deist and Infidel pretend to despise, the Believer may adduce as substantial proofs of the Truth of the Gospel in the cause of Jesus Christ. He may apply to them the language of the great evangelical Prophet, and say, "*produce your Cause*, saith the Lord; *bring forth your strong Reasons*, saith the God of Jacob." He may give a reason for the Faith that is in him, which all his adversaries cannot gainsay or resist. When God is with us, who, or what can

be against us? Who is he that will harm us, if we be followers of that which is good?—But, my fellow Christians! if we *deny* the Faith, and fall from our own Stedfastness; if we make those things, which were wisely intended for our wealth, an occasion of falling; if we deny the Lord that bought us,—are ashamed of Him and of his words, of *us* will *he* be ashamed when he cometh in the clouds of heaven, with all his holy angels.

Think of these things, I intreat you. Consider the Importance of *his* Favour, the Importance of *your own* Souls, the Importance of the Gospel, and do not neglect so great Salvation!

P R A Y E R.

ALmighty and everlasting God, whose blessed Son, Jesus Christ, took upon him our nature, to be unto us an Example of godly life, and to suffer death upon the Cross,—grant that we may daily endeavour to follow the blessed steps of his most holy life; and that all such as have erred and are deceived may be brought into the way of Truth, and be made partakers of the blessed privileges of the Gospel, for the sake of Jesus Christ our Lord. *Amen.*

SERMON

S E R M O N XIII.

ON THE SAME SUBJECT.

PHILIPPIANS ii. 5, 6, 7, 8.

Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.

I N the two preceding discourses, I have endeavoured to give such a view of our Redeemer, that, in the state of Abasement in which he chose to appear, we might not forget the *exalted* part of

his Character: that, in “the Man Christ Jesus,” who, for our sakes, so humbled himself, as to become obedient unto death, even the death of the Cross,—we might not forget the Son of God with Power.

The great ends for which that Son of God divested himself of Glory, became of no Reputation, and was made in the likeness of men, were, I have told you, that he might deliver his doctrine to the World,—might reveal the Divine Will to mankind, and instruct them in their duty.—I also told you of *another* reason for his thus humbling himself.—And need I *again* tell you what it is? Need I remind you of what I hope you daily think with Gratitude?—CHRIST DIED FOR OUR SINS. *This* was the *chief*, the primary Cause of his Humiliation. In becoming obedient unto Death, he undoubtedly became that “Lamb of God which took away the Sins of the World.” He thus humbled himself *on purpose* to be “wounded for *our* Transgressions, to be bruised for our Iniquities.” In other words,—“He came into the world to save

save Sinners.”——But *what* Sinners?—Listen, I beseech you, with attention. An Error prevalent among you makes me wish to state this great Doctrine clearly,—makes me fearful of being misunderstood.—*What* Sinners did Christ die to save?—Sinners who are *determined* to remain so? who violate the Precepts of his Gospel with a pretence for exalting the Riches of his Grace?—No, surely. Those Sinners, only, *he* died to save, who to Faith in his Merits and Death, add Repentance for the Past, and Holiness of Life for the Future.—*Such*, only, will He “justify,” and to their Imperfections will *his* Righteousness be imputed.—What Mercy the Scheme of Redemption has provided for those “*who hold the Truth in Unrighteousness,*”—who in Faith *profess* Christ, but in Works *deny* him, it is not for us to determine.—The Scriptures (those hallowed sources of sound doctrine) inform us that Christ *will not acknowledge such persons to be his disciples*: and yet, strange Infatuation! such persons generally think themselves his greatest Favourites. With a

Pharisaical Pride they “thank God that they are not as other men are;” while, perhaps, they are destitute of those virtues, and of that *vital* “holiness, without which no man shall see the Lord.” —They think, perhaps, that Faith in Christ Jesus,—or (to speak more properly) what they *term* Faith, will secure to them the approbation of heaven, while they persist in slanderings their Neighbour; in concerting plans to acquire Wealth or Property unjustly; or living habitually in that state of “Unrighteousness, against which the wrath of God is revealed.”

May such persons be convinced of their Error before it be too late! before the door of Mercy is shut, when *calling upon the Name* of Christ will avail them nothing! when boasting of having been children of light, if they have not *walked* as children of light, will profit them no more than it did the wicked Jews to boast of their being the children of Abraham.

Let such persons think, for a moment, on the nature of a Reprieve from *temporal* death,

death, to a condemned Criminal. A Delinquent, *so* spared, would undoubtedly rejoice. But he would know, at the same time, that if he *persisted* in the Crimes for which he was condemned to suffer, Mercy would not again be extended to him.

So are we taught to believe with respect to *our* Reprieve from *eternal* death, procured by the Death and Merits of Christ.—We are expressly told that “if we sin wilfully *after that we have received the Knowledge of the Truth*, there remaineth no more Sacrifice for sins; but a certain fearful looking for of Judgment and fiery Indignation.—If he that despised Moses’ law, died without Mercy, of how much forer punishment, suppose ye, shall *he* be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?” *

Notwithstanding this plain and alarming language, a false and mistaken Faith

* Heb. x. 26, 27, 28, 29.

has been pronounced a Cover for all Crimes obstinately persevered in and unrepented of. It has been represented as an asylum to which the most vile of Sinners might flee with all their imperfections on their head;—as a Bethesda which will heal a man of whatever sinful disease he has, without any repentance and amendment of life.

This is a most dangerous Persuasion, and derogatory of that Saviour's Merits which they pretend to extol.—I know that he came into the world to save Sinners; and I rely upon his efficacious Sacrifice with Comfort, with Gratitude, and humble Assurance. But did he not come also “to purify to himself a peculiar people, zealous of good works?” “to turn men from darkness to light, —from the power of Satan unto God?” —“We know, says the Apostle, that he was manifested to take away our Sins. Therefore whosoever abideth in him, sinneth not: *whosoever sinneth hath not seen him, neither known him.* He that committeth Sin is of the devil: for the devil sinneth from the beginning. For this

this purpose the Son of God was manifested, *that he might destroy the works of the devil.*"

For this purpose also he became obedient unto death, even the death of the Cross. He died not only to *atone* for the Sins of his faithful and obedient followers, but also to *convince us* of the *fatal tendency*, as well as the *atrocious nature* of Sin.—Atrocious indeed! since it required *such* a Sacrifice for its Atonement!—He died for our *past* Sins, not for those (as the Apostle affirms) * which we *continue wilfully* to commit. These "put him to an open shame, and crucify the Son of God afresh." They make his wounds bleed again to no purpose: for, we are told that, for such Sins, there remaineth no more atoning Sacrifice.—We are bought with a price inestimable; therefore should we glorify God in our mortal bodies. Being justified by Faith for all past Transgressions, and having Peace with God, through Jesus Christ our Lord, we should "add to our Faith Virtue; and to Virtue brotherly Kindness; and to

* See the preceding quotation from Hebrews, ch. x.

brotherly Kindness Charity. For if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and hath forgotten that he was purged from his old sins.—Wherefore, brethren, give diligence to make your calling and election sure: for, if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.”*

By such a conduct as this prescribed by the Apostle, “shew forth the Praises of him who hath called you out of darkness into his marvellous light. As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. Forasmuch as ye know that ye were not redeemed with corruptible things; but with the precious Blood of Jesus Christ, as of a Lamb without blemish and without spot.”

Thus we see that we are to *co-operate* with Christ in the great work of our Salva-

* 2 Peter, i,

tion,

tion. “The Lord hath done great things for us, whereof we rejoice.” But this does not prove that we are to do *nothing* for ourselves. We are to do what we can.—And let us not be afraid of *exceeding* our duty; for “when we have done all that we are commanded to do, we shall still be but unprofitable servants.” Much of Imperfection, of Error, and Guilt will remain;—for the Expiation of which we must look up to the all-sufficient Sacrifice of Jesus Christ. Without *Faith* in *Him*, it is as impossible to *please* God, as it is to *see* God without *Holiness*. To think that, by good-works, we *deserve* Salvation, is a fatal error. Though *these* are acceptable and well-pleasing to God, and will not be *dispensed* with by him; yet *these alone* will not save us. Our Salvation is still “the Gift of God by Grace through Faith, and not of ourselves.”—If Christ had not died,—if, in his infinite Mercy and Compassion towards our fallen, our sinning race, he had not condescended to “bear our infirmities,” to “offer up our sins in his own body on the tree; to be under the Law, being made a Curse for us :

us : if he had not humbled himself, and become obedient unto death, even the death of the Cross, — our state, with all our boasted qualifications, would be very deplorable ! — Through him, and by that gracious Sacrifice which he offered for us, we are delivered from the terrors of the Law, and (unless it be our own fault) from the bitter pains of eternal death. We are, from children of Wrath, become children of Grace, are rescued from the Vassalage of Sin, and rendered capable of sharing the glorious “inheritance of the Saints in light.”

Such are the Privileges, — such the Blessings procured for us by Christ’s becoming obedient unto death, even the death of the cross. — *I said we were rescued by him from the Vassalage of Sin, and made heirs of immortal happiness.* — To feel the force of this truth — Suppose yourselves enslaved by a Tyrant who oppresses and torments you, — who impairs your health, disturbs your peace, and threatens to consign you to death and destruction : — Suppose, from this calamitous Situation, a Friend who loved you should voluntarily determine to rescue you ;

you ; and, in this generous undertaking, should be seized and dragged to a prejudiced tribunal. Thus circumstanced, suppose him forsaken by all, and left but with this alternative : either entirely to abandon your Cause, or die to save you. Suppose his Affection so strong for you as to induce him to chuse the latter : and, as a shocking prelude to his death, suppose his honest zeal to have drawn upon him the rage of an infatuated populace, who, to mock and insult him, should encircle his head with thorns, and press them into his temples, till blood gush out of every vein,—should tear his flesh with scourges,—should spit upon him, and treat him with every indignity that Malice and Cruelty could invent.—Are not these Sufferings—endured for *you*,—sufficient to excite your love?—Where is the heart in this assembly that does not glow with Gratitude ? Where are the eyes that do not overflow with tears?—Shall we finish the picture?—Shall I paint this excellent suffering Friend bleeding on a Cross,—and, for *your* sakes—giving up the ghost?—Wonderful Generosity!—transcendent Affection!—All this, O blessed Jesus !

Jefus ! didft thou fuffer :—all this didft thou fubmit to—“ TO SAVE SINNERS !”

Behold here, Christians ! a true parallel of our own Situation, and the ftupendous Goodnefs of Chrift our Deliverer. We were enflaved by Sin, who tyrannized over us with defpotic fway, and would finally involve us in endless Mifery, had not Chrift Jefus purchafed our Ransom by the Sacrifice of himfelf. That *we* might *live*—*he* voluntarily *died*. “ All we like fheep have gone aftray : we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppreffed, and he was afflicted, yet he opened not his mouth : he was brought as a Lamb to the Slaughter, and as a fheep before her fhearers is dumb, fo he opened not his mouth. He was taken from prifon and from judgment, and was cut off out of the land of the living. But he was wounded for *our* Transgreffions ; he was bruifed for our iniquities : the chaftifement of our peace was upon *him*, and with *his* ftripes *we* are healed.”

As it is impoffible for me to fuffer you to depart with Reflections more fuitable and proper

proper than what these words must inspire, I shall detain you no longer, trusting that you will attend to the conclusion of the Subject on the anniversary of that day, when your Saviour's Sufferings were concluded on the Cross.

P R A Y E R.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil; give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which he came to visit us in great humility) that, purifying ourselves even as he is pure, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever.

Amen.

S E R M O N XIV.

THE SUBJECT CONCLUDED.

PHILIPPIANS ii. 5, 6, 7, 8.

Let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.

FROM a persuasion that the Circumstances which relate to our blessed Redeemer's Humiliation and Death, cannot be examined with too much attention, I have been induced to state them in the fullest and clearest manner I am able. Three discourses have already been addressed to you on the Subject, and yet, like the Manna that descended from heaven, it still seems inexhaustible.

haustible.—It is, indeed, a Subject that *cannot* be exhausted ; that cannot be considered in *all* its circumstances, of Goodness, Love, and Mercy. Truly may each of us say, with the Psalmist, to our Redeemer, “ My mouth shall *daily* speak of thy *Salvation* ; for I know *no end thereof*.”——SALVATION!—What a theme ! what a Source of Wonder, Meditation and Comfort, to fallen, offending Man !—After all the tongue can utter, much will remain for the mind to conceive ; and after all the striking circumstances which we may particularize, many will still remain for our consideration.

It would now be occupying your time unnecessarily to recapitulate what I have said. The different verses of the text, in the order in which they stand, will lead your recollection to the several arguments and reflections which I have introduced in discussing the important subject. We have noticed the unspeakable *Dignity* with which Christ was invested, as “ equal with God,” —the *humiliating circumstances* he submitted to, for us men and for our Salvation,—and the *Objections* which some philosophic rea-

soners have urged to that state of abasement in which he chose to appear.

We have also noticed some *Prophecies* which had a full and perfect accomplishment in that propitiatory Sacrifice which he offered on the Cross,—the *Benefits* which we derive from it, and a *dangerous Error* (i. e. a *barren Faith*) which some have fallen into by considering that Sacrifice improperly.

How effectually I have done this, and what edification you have derived from those Reflections which I have occasionally introduced into the subject, your own hearts can best inform you.—I pray that God may influence them by his blessed Spirit to supply my inability, and make you understand the wondrous things of his Law !

< In pursuing the Subject, I wish to impress your minds with a conviction that those Prophecies which were accomplished by the Humiliation and Death of Christ, prove him to be the very Messiah which should come into the world, to make an Atonement for Sin, and to reconcile us to God.—Some Reflections upon what kind of Conduct

Conduct so wonderful an instance of Divine Mercy requires from us will naturally rise from, and conclude, the Subject.

St. Paul tells us, that “ He was made in the likeness of men ; and that being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross.”

The *manner* of his death is here plainly and expressly related. Equally plain and express did the Psalmist predict it : *They pierced my hands and my feet.*—An Evangelist tells us in a pathetic and circumstantial account of his Crucifixion, “ that when they were come to a place called Golgotha, they gave him vinegar to drink mingled with gall.” In the 69th Psalm we read, *They gave me gall to eat, and when I was thirsty, they gave me vinegar to drink.* The Evangelist before-mentioned tells us “ They parted his garments, casting lots.” The prophetic Psalmist—*They parted my garments among them, and cast lots upon my vesture.*—The Evangelist, “ And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself : He trusted in

God ; let him deliver him now if he will have him.”—The Psalmist, *All they that see me laugh me to scorn ; they shoot out their lips and shake their heads, saying, He trusted in God, that he would deliver him : let him deliver him, if he will have him.*—The Evangelist, “ And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ?—that is to say, My God ! my God ! why hast thou forsaken me ?” The Psalmist, *My God ! my God ! look upon me ; why hast thou forsaken me ?*—The Evangelist, “ And with him they crucified two thieves, the one on his right-hand, and the other on his left.” The Prophet Isaiah, *And he was numbered with the Transgressors.*—The Evangelist, “ Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side.”—These two circumstances, unimportant as they may seem, had, nevertheless, their Type and Prediction. The Almighty, speaking to Moses and Aaron concerning the Paschal Lamb (the expressive

five type of the sinless Jesus on the Cross) says—*Ye shall not break a bone thereof.* The same Almighty Being says, in the Prophecies of Zechariah, *They shall look upon me whom they have pierced.*

This remarkable coincidence we find between the Prophets and Evangelists respecting the Death of Christ. That he was God Incarnate the last quoted Prophecy incontestibly proves.—Were I to ask an Unitarian (that is, a person who denies the Divinity of Jesus)—were I to ask him, “*whom did one of the soldiers pierce in the side with a spear?*”—I presume he could not but answer—“*Jesus Christ.*”—But God Almighty (speaking in his own person) says, “*They shall look upon ME whom they have pierced.*” *—Therefore Christ is God.

Yet although he was thus “*highly exalted,* and had a Name that is above every name ; —though he was in the Form of God, and thought it not robbery to be equal with God, he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and

* Zech. xiii. 10.

being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.”——What a mystery to man is this!—“*God manifested in the Flesh!*—He was made Flesh and dwelt among us.”——What returns of Gratitude do we owe for so great, so wonderful an instance of Divine Mercy, Love, and Condescension!—what *are* we, that God should be thus mindful of us,—that he should descend from heaven to visit and redeem us?——I will tell you what we are—SINNERS,—offending creatures, on whom had passed the sentence of eternal death; but who (through the Love of Christ that passeth knowledge) are now restored to newness of life, and blessed with the offers of eternal Redemption.

I cannot omit mentioning another Type, that was fulfilled in a most remarkable manner in Jesus Christ.——The Evangelist informs us “that one of the twelve (called Judas Iscariot) went to the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.”——The Evangelist afterwards adds,

“Then

“ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood.—And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.* And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the Potter’s field to bury strangers in. Wherefore that field was called the Field of Blood unto this day.”

Compare the account of *this* singular transaction here given by the Evangelist, with that of *another* recorded by the prophet Zechariah :

“ And I said unto them, If ye think good, give me my price ; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the Potter : a goodly price that I was prized at of them. And I took

* See note K in the Appendix.

the thirty pieces of silver, and cast them unto the Potter in the House of the Lord."*

This agreement of Circumstances is very remarkable, not only with respect to the *Number of Pieces*, and the purpose to which they were applied; but also with respect to the *Place* where each circumstance happened. The apostate Disciple "cast down the thirty pieces of silver in the *Temple*." The Prophet did the same. "I took, says he, the thirty pieces of silver, and cast them unto the Potter in the *House of the Lord*."——

Thus have I proved from various Types and Prophecies circumstantially accomplished, that Jesus Christ was the very Messiah foretold to "*be cut off, but not for himself, to make Reconciliation for Iniquity, and to bring in everlasting Righteousness*."† If, to this "cloud of Witnesses," we add the beautiful and pathetic description of his Sufferings given by Isaiah, (which *alone* converted the Eunuch, and, among other In-

* Zech. xii,

† Daniel ix.

fidels of our own Country, served to convince the penitential Earl of Rochester of the Truth of Christianity :)—if we add this, I say, to those Testimonies which I have already adduced, not the most prejudiced *Jew*, one would think, could avoid confessing that this is indeed the Christ, the Messiah, of whom Moses and the Prophets did write.

The Prophet, you will observe, after complaining of the Incredulity of the Jews, on account of the *lowly appearance* of Jesus, speaks of his Sufferings and Death as Events that were past, though seven hundred years were to complete their revolutions before those Events should happen.—Full of divine Energy and Inspiration, he breaks out into this tender, this melting language :—“ He is despised and rejected of men, a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him ; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows : yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our

our Transgressions, he was bruised for our iniquities: the chastisement of our Peace was upon him, and with his stripes we are healed."

——But, as you have heard the whole chapter recited so lately,* I shall omit the remainder, and close the Subject by requesting you to recollect the circumstances which relate to it, as they have been represented to you, in the solemn Service of the week:—a week (sorry am I to say, a too-much *neglected* week!) throughout which we are invited to ponder the Mercies of Christian Redemption. A week, truly denominated *Passion Week*,—or Week of Sufferings! For a week of Sufferings it was to the meek, the compassionate Jesus!—Trace him through its awful duration. Behold him at the commencement of it, with his Family, for the *last* time, seated around him. See him administer the sacred Symbols of his blessed Body and

* This Sermon was preached on the afternoon of Good-Friday, when the 53d chapter of Isaiah is appointed to be read,

Blood, and condescending to wash his disciples' feet. Hear him mingle his last advice with tender exhortations "to love one another." Follow him to the garden of Gethsemane, and behold him weeping *tears of blood*!—View him in the Pretorium, crowned with thorns, which tear his sacred temples! See him scourged, spit upon, and treated with savage indignity! Attend him on his way to Calvary, whither "he is led as a lamb to the slaughter," and see him sinking under his Cross! Hear him address some compassionate females who lamented his fate,—“Ye daughters of Jerusalem, weep not for me; but weep for yourselves and your children!”——See him lying prostrate on the Cross, while with nails they pierce his hands and feet! Yet, “as a sheep before her shearers is dumb, he opened not his mouth!” No words escape his lips, save those which form a Prayer for the Pardon of his Murderers: “Father, forgive them, for they know not what they do!”——Lastly, after viewing him—for fix long lingering

lingering hours—bleeding in agony unutterable,—behold him bow down his head and give up the ghost!—

Can we be *unconcerned* Spectators of such a Scene,—a Scene of Suffering endured for *us*?—Remember, he was thus wounded for *our* Transgressions,—he was thus bruised for our Iniquities.”——But need I *tell* you to remember these things?—No; you will remember them with Gratitude: and if this Gratitude operate as it ought, it will make you think seriously of those Sins for which your Saviour died, and of that Salvation which he rose again to secure to his faithful followers.——Remember, “that, as he died and rose again for us, so we should die from Sin, and rise again unto Righteousness.”—In particular remember, that if we would share in the *Benefits* of his Death, we must comply with his last Injunction, *This do in remembrance of me.*——That it is our *Duty* to comply with it, I have so frequently proved, that *fresh* arguments, I hope, are unnecessary. The *Sacrament*, I have told you, is the
Test

Test of a CHRISTIAN: and therefore, its reception on the ensuing Sabbath, I most earnestly recommend to you, in the NAME OF CHRIST !

P R A Y E R.

ALMIGHTY God, we beseech thee graciously to regard this thy Family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross: Make us evermore sensible of this unspeakable Goodness, that we may continue steadfast in the true Faith of the Gospel, and be devoutly given to serve thee in all good Works, for the sake of Jesus Christ, our blessed Lord and Saviour.

Amen.

S E R M O N X V .

ON THE DIVINITY OF CHRIST.

CoLOSS. ii. 8, 9.

Beware lest any man spoil you through Philosophy and vain Deceit, after the tradition of men, after the rudiments of the World, and not after Christ : For, in Him dwelleth all the Fulness of the Godhead bodily.

JUDE, part of the 3d and 4th verses.

*Beloved ! earnestly contend for the Faith which was once delivered unto the Saints. For there are certain men crept in unawares, denying the only Lord God, and our Lord Jesus Christ.**

AT a time when Innovations and Refinements in Religion are spreading their influence to the Subversion of

* This Sermon was originally written and preached from the *former* text of Scripture. On the festival of St. Simon and St. Jude, the author applied it to, and preached it from, the *latter*.

Chris-

Christianity: at a time when human Reason, blinded by Prejudice, and rendered arrogant by a vain philosophy, daringly attempts to penerate the hidden Mysteries of God: it forcibly behoves every Minister of Christ to be zealous in confirming the minds of his Flock in those great and fundamental Truths of the Gospel, against which the Sophistry of the Infidel levels its force: To “contend earnestly for the Faith which was, at the beginning of the Christian-Dispensation, delivered unto the Saints.”

I do not mean that mankind are to be confirmed in these Truths by arguments drawn from *Reason*, but from the sacred *Oracles of God*. What is *above Reason* cannot be comprehended *by Reason*, or confirmed by its deductions. Indeed, passages which *form* these sublime Doctrines are sufficiently interspersed throughout the body of Scripture to supersede the *aids* of reason. So numerous are they, that a mind, properly stored with Faith in the Veracity of God, and deeply impressed with a sense of its own

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bounded

bounded Understanding, can no more peruse that Holy Volume without being *persuaded* of these things, than it can disbelieve the certainty of a future Judgment. Each doctrine rests upon the same authority. He that said,—“The Son of man shall sit upon the throne of his glory, and before Him shall be gathered all nations”—said also, “I and the Father are one;—“I am Alpha and Omega, the First and the Last, which is and which was, and which is to come, the Almighty. “Before Abraham was I AM.”—Here, I must remark, that CHRIST uses the same expression concerning *Himself* to the Jews, as GOD did to Moses, when he required of the Lord by whom he should say he was sent. The Lord answered,—“I AM hath sent thee unto them.” This Title being the same as JEHOVAH (a word that implies *continual existence*) how could Christ assume it, unless “He thought it not robbery to be *equal* with God?”—His veracity is too unimpeachable on every other occasion to be at all doubted on this.—“He that
hath

hath seen *me*, says He, hath seen the *Father*:" intimating that they are *one* and the *self-same* Being.

For such expressions the Jews charge him with Blasphemy, and, at last arraign Him before the Roman Governor: where they also alledge against him that "He declared himself to be Christ a King." And being questioned on this point, instead of denying his regal character, he openly asserts it, telling his accusers that they should "see him sitting at the right hand of Power, and coming in the clouds of heaven." But, at the same time that he makes this declaration respecting his being a King, he informs them that "his Kingdom is not of this World." Therefore, since it is not of this world, it must be of the world of Glory: and "*who* is the *King* of Glory?—It is the Lord strong and mighty: the Lord mighty in Battle, even the LORD OF HOSTS! *He* is the King of Glory."

St. Thomas asserts his Divinity with the *double* appellation of—"My LORD! and my GOD!"

It is in vain to say that these are merely exclamations of *surprise*: Surprise will frequently ejaculate *one* such appellation; but no instance can be found of a surprized person's ever making an amplification like the instance in question. If surprise could have drawn this expression from St. Thomas, it would have been when his recently-crucified Master *first* "came and stood in the midst of them where they were assembled." Instead of this, it did not fall from his lips till the Proofs, which he so scrupulously required that it *was* Jesus, had been given him. All along he discovered too much *coldness* and *incredulity* to be so *suddenly* transported. The evidence with which he was furnished was intended to prove the *identity* of his Saviour, and that, what he saw before him, was no spectre or impostor, which, it seems, was what he supposed it to be. But, no sooner does *palpable* evidence convince him to the contrary, than he atones for his incredulity by this full, this solemn acknowledgment—"My Lord, and, my God.—Which is

as

as if he had said—"What I supposed to be a spirit or an impostor, is truly Thee, my LORD, and, my GOD!"—St. Stephen *prays* to him for his Murderers, and calls upon him *as* GOD, to receive his departing spirit. This he did (to use the language of St. John) from "the confidence that we have in the Son of God, that if we ask any thing according to his will, he heareth us." And, in the same Epistle, he says, "We are in him that is true, even in JESUS CHRIST:—this is the TRUE GOD, and ETERNAL LIFE."—Accordingly, St. Paul styles him, "the LORD OF GLORY—"The HOPE OF GLORY—"GOD MANIFESTED IN THE FLESH;"—and declares that "all things were made by him that are in heaven, and that are in earth, visible and invisible; whether they be Thrones, or Dominions, or Principalities, or Powers." And St. John tells us that "In the Beginning was the Word, and the Word was with GOD, and the Word *was* God:* that all things were made by him, and that with-

* See note L in the Appendix.

out him was not any thing made that was made."——

It would be easy to multiply similar Testimonies; but it is not necessary: "for in the mouth of a few credible witnesses, every word shall be established."

Is not this "the Faith that was delivered unto the Saints?"—Who, in contradiction to these assertions, can deny the Divinity of our Lord and Saviour Jesus Christ?—And if we turn from this evidence to contemplate the *actions* of Jesus, we shall find them, in all respects, peculiar to an Almighty Being.

"Who could forgive *Sins*, but God only?" Who could raise the Dead, but that Eternal Power who first "breathed into their nostrils the breath of Life?"* Who could heal diseases at a distance with a word, but that Being who is every

* If it be said that the *Disciples* had this power: It is granted that, as *agents* or *instruments* of Christ they had, for "the Power of Christ was present" with them wherever they went. His gracious promise was—"Lo, I am with you always, even unto the end of the world." Therefore in *his Name*, and "by the effectual working of his Power," they performed those miracles which we find recorded,

where

where present ; who “ is about our bed, and about our path, and spieth out all our ways ? ”——Who could “ still the raging of the sea, and the noise of its waves,” but he, who said——“ Hitherto shalt thou flow, and no further ? ”——Who could *walk* upon that world of waters, but he who first *formed* it, and whose “ Spirit moved upon its surface ? ”——Who, in a word, could “ *know* all things,” even the very thoughts and intentions of mankind, but *he* that *made* all things, “ and fashioned the hearts of the children of men ? ”——Are these the actions of “ a *mere man* ? ”——of a finite, perishable creature derived from dust, and who shall return to dust again ?——Yet such is he declared to have been by a modern writer, whom the Apostle seemed to speak of in a *prophetic* manner when he gave us this remarkable Caution :——“ Beware, lest any man spoil you through *Philosophy* and vain Deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST : for in him dwelleth all the FULNESS OF THE GODHEAD BODILY.”

Q 3

Think

Think of this, ye who would “encompass sea and land to make profelytes” to your opinions; who mutilate “the Doctrine of GOD YOUR SAVIOUR,” and wantonly debase his sacred Name: that name which is “THE LORD OUR RIGHTEOUSNESS:” that Name, which all the angels of God worship and adore: that “Name,” at which “every knee shall bow, of things in heaven, and things in earth, and things under the earth:” that “Name,” which divine Inspiration hath declared “shall be called—WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE!”—With this awfully sublime Prophecy, which asserts the *Divinity* of Jesus, consider well *another* which predicted that *wonderful Conception* which you treat as “*a curious Fable.*”—“Behold! a *Virgin* shall conceive, and bear a Son, and shall call his Name IMMANUEL; which, being interpreted, is, GOD WITH US.”

These Prophecies, and innumerable other passages scattered through the sacred

cred Volume (interpret and *explain* them as you will) have a meaning impressed on them by the Most High, “which altereth not.” That volume is a “strong hold to which the Christian-Champion may always resort,” to repel the fiery darts of the Infidel, or the envenomed shafts of the Deist. Secure in *this* his “house of defence and his castle, “having the shield of Faith, the breast-plate of Righteousness, the helmet of Salvation, and the sword of the Spirit:” he will “contend earnestly and *successfully* for the Faith which was delivered unto the Saints.” Fortified with this “Armour of Light,” the Unbeliever shall not approach to hurt him, neither shall any evil come nigh his Dwelling.”

To these corroborating Proofs that “in Christ dwelt all the Fulness of the Godhead bodily:” to the expressions of *Himself*,—to the expressions of *others* concerning him: to his *Actions*, and the *Prophecies* which relate to him, much *additional* Evidence might be brought from the *Types* which preceded “his appearance in
the

the flesh." But, as *all* the Rays of light, which elucidate this subject, cannot (like those of his glorious emblem the sun) be caused to converge in one small point, from the *typical* part of Scripture I shall select but *one* Testimony : yet this one, to an unprejudiced person, will be deemed conclusive. In that magnificent Edifice which the wisest of mortals dedicated to the service of God, the *Divine Nature* vouchsafed a visible presence. Here we have a Temple which corresponded with the *human frame* of our Saviour ; in which Temple "dwelt all the Fulness of the Godhead bodily : " For we are told that "the Glory of the Lord *filled the House*." In process of time, when the Jewish people were become degenerate in their manners, the Divine Presence was withdrawn, and the Temple was laid in ruins.

Here the Type still retains its force and beauty. For, when it became "necessary that Christ should suffer," the *Divine* nature abandoned the *human* to death and dissolution. But, it being ordained that this "Holy One should not be suffered to
see

see corruption," He arose* the third day from the Sepulchre, reassumed the Divine Nature, of which, for a time, he had emptied himself, and re-entered that "Glory which he had with the Father before the world was."

Through all these events and transactions the Type retains its wonderful Analogy. We have traced this Analogy to the demolition of the *first* Temple, and the dissolution of our Saviour's Body: Behold! according to several Prophecies, a *second* Temple rises as if from the ruins of the first, and the Body of Jesus arises from the grave.

Thus strikingly analagous in *every* particular, were the Temples of Judea and Jesus Christ. Did "the Fulness of the Godhead dwell" in the sanctuary of the Jews? So it did in the Person of Jesus.—Was the "Godhead" *withdrawn* from this Sanctuary that it might suffer dissolution? So was it from the Body of Jesus (which he himself called a "Temple") that it might suffer

*The Resurrection of Christ, in some parts of Scripture, is ascribed to *God*, and, in others, to *himself*: which shews that "He and the Father are one," and the same Being.

crucifixion: "Destroy this Temple, says he, and in three days I will raise it again."—Was the Temple *rebuilt* or *raised* to its former uses? So was the Body of Jesus to all the functions of life.—Was this Temple, like that of the former one, ever dignified with the Divine Presence? It was, when Jesus of Nazareth entered it in triumph, amid the shouts and Hosannas of attendant multitudes.

Of this second Temple the Prophet Haggai thus says to the people of Judah: "Who is left among you that saw this house in her first glory? and how do ye see it now? Is it not in your eyes, in comparison of it, as nothing?—Yet thus saith the Lord of Hosts, a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; yea I will shake all nations, and the *Desire of all nations* shall come: and *I will fill this house with Glory*, saith the Lord: the Glory of this *latter* house shall be greater than of the *former*; for in this place will I bring *Peace*, saith the Lord of Hosts."*

If this promise was *fulfilled* with regard to the *second* Temple (and we are to believe that

* See note M in the Appendix.

the promises of God *never* fail) the promise could not mean that it should exceed the former Temple in grandeur of workmanship, richness of materials, or greatness of design ; since all historians agree that it was, “ in comparison” of Solomon’s Temple (as the last mentioned Prophet expresses it) certainly “ as nothing.” In *it* was no striking magnificence, no visible Light, or Token of the divine Majesty.* Yet God declared that “ the glory of it should be greater than of the former house :” and this declaration was *accomplished* when “ *the Desire of all Nations*,—“ the Lord whom the nations sought, suddenly came to his Temple :” when *Jesus Christ*, “ *the Prince of Peace* (“ in whom dwelt all the *Fulness of the Godhead bodily*,”) dignified its walls.——

It is unnecessary to dwell on this part of the subject longer, or to accumulate scriptural proof (which is the only *sterling* proof) to establish the Doctrine of our Saviour’s Divinity.

What has been said, though it may not convert the *Socinian* (none of that denomi-

* See note N in the Appendix.

nation,

nation, I trust, being within these walls) yet may it, by the Grace of God, confirm the *Christian* in his Faith, and prevent those Doubts from perplexing his mind, which it is in the power of Sophistry to *raise*, but never to *remove*.

These Doubts will have a remarkable influence on the mind during the trials of life, and at the hour of death. At that hour, when “the hope of the Infidel shall perish,” the hope of the Christian shall suffer no diminution; but rather shall increase in strength and brightness “unto the perfect day.”—With what system, then, that is preferable to the Gospel, can Philosophy supply us? or what avails the wisdom of *any* system, that will not teach us how to live and how to die?—To say that *Human Reason* is capable of this, is “vain Deceit;” is an assertion which every one, who follows the blind guide will find to be grounded in error: * “For, other Foundation can no man lay than that is laid, which is Jesus Christ.”

* See note O in the Appendix.

What pity, then, that the advocates of Infidelity should spend their time in attempting to overturn a “Foundation” which is fixed as firmly as the Throne of God! “Heaven and earth shall pass away, but this Foundation shall not pass away:” What pity they should be so “zealously affected” in so useless a cause! * For, what *good* would be produced if what they assert were ever proved to be *true*? Would it make mankind *happier*, or *better*? And whoever is strenuous in *any* cause ought to have *one* or *both* of these objects in view; otherwise his cause is of little consequence. “A love of *Truth*” is the reason *assigned* for each bold disquisition; and it may seem at first view to be a very specious one: But a love of *Singularity* will, in general, be found the more prevailing motive. This draws them aside from the path where the Multitude walk safely, to wander among rocks where Mischiefs may befall them. “Dark with *excessive* Light;” (a light, for which they are indebted, though they seem insensible of the obligation, to “the Sun of

* See note P in the Appendix.

Righteousness") they presumptuously despise "that true Light which lighteth every man that cometh into the world," and think themselves guided only by "the lesser light" of *Nature*.—And why do they despise it?—Because it exhibits Truths for their belief too sublime for their comprehension by *natural Reason*.—Justly, therefore, may we say with the Apostle, "The *natural* man receiveth not the things of the Spirit of God, for they are *foolishness* unto *him*; neither can *he* know them, because they are *spiritually* discerned."

I forbear to say that *all* of this description "chuse Darknes rather than Light because their deeds are *evil*:"—God forbid that such a want of Charity should ever be laid to my charge!—Though we are not to expect "grapes from thorns, or figs from thistles," their deeds may be *virtuous*, though their religion be *wrong*: I mean wrong so far as it differs from the doctrines of the Gospel.

Yet the difference among professing *Christians* is, perhaps, much less in *reality* than is, in general, imagined. Some differ not so

so much about *revealed Truths* as *human Interpretations* : others differ more in Words than in Ideas.*—For, though “ the Word of the Lord is a pure word that giveth Light to the eyes ;” yet it may not strike *all* eyes exactly in the *same manner* ; nor receive similar Interpretations from all mankind. A Diamond viewed in different situations will have different effects. Beheld in the Sun it is splendidly beautiful : when seen in the shade its lustre is less vehement.

Therefore, instead of inveighing against those who *apparently* differ from us, in some points of polemic divinity, with illiberal invective, we should wait in silence till that period when “ the secrets of all *hearts* shall be disclosed.” And even where there is a *real* and *essential* Difference, instead of treating it with the rancour of a bigot (who would not wish Salvation to extend to any beyond the pale of his own communion) it ought to be lamented with the mild Benevolence of a Christian, who would have “ *all* men to be saved, and come to the knowledge of the Truth.”—That they who

* See Dore's Letters on Faith.

deny the Truth (as contained in the Gospel) will *not* be saved, is not for erring man to declare. “For who is he that he should judge another? There is *one* only that judgeth, which is God,” before whose Tribunal we must all appear.

However, “knowing the Terrors of the Lord,” it is our duty to “persuade men” from Danger : and *great* Danger there certainly is, in entertaining unworthy notions of Christ, or denying the Doctrines of his ever-blessed Gospel.—Of this we are assured by the mouth of Eternal Truth : “Whosoever shall deny *me* before men, *him* will I also deny before my Father which is in heaven.”——Alarming Declaration ! —“O that they were wise,—that they understood this,—that they would consider their latter end !”

But of you, my fellow Christians, I entertain different Sentiments. “Strengthened, stablished, and *settled*, in the Faith which was delivered unto the Saints, you will not be moved away from the hope of the Gospel.” Try not to fathom the unfathomable Mysteries which that Gospel contains ; but be convinced that the expressions which re-
late

late to them are the expressions of God, and *therefore must be true*. He himself is the greatest mystery: “He is a God that hideth himself, and is past finding out.” Yet though “clouds and darknes are round about him,” it is our duty with implicit Faith to believe that “Righteousness and Judgment are the habitation of his seat.” At present we see every thing as through a glass—darkly: but when Christ in his glory shall appear, the hidden things of darkness shall be revealed, and Mystery be no more. “Then shall we see and know him, even as he is known,”—shall adore his infinite Perfections,—“in his Presence have Life, and, at his right-hand, Pleasures for evermore.” *Amen.*

P R A Y E R.

O Merciful God, who hast endued the human race with the Gift of Reason,—preserve, we pray thee, this inestimable Gift in every one of us, from Impiety and Presumption: that we and all mankind submitting our Reason to thy heavenly Word, may believe what thou hast therein revealed; and finally become one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

S E R M O N XVI.

Addressed to a Congregation of YOUNG PERSONS,
on the Evening previous to their being confirmed.

My young Friends !

AS a very excellent Rule for you to bear in mind *after* the solemn Rite of Christianity which you intend to-morrow to comply with,—I shall introduce some observations which I mean to address to you, with the following Text of Scripture, which you will find in St. Paul's first chapter to the Colossians, and at the 23d verse :

*Continue in the Faith, grounded and settled ;
and be not moved away from the Hope of
the Gospel.*

LET “ these words be ingrafted in your hearts. Talk of them when you sit in the house, and when you walk by the way, when
you

you lie down, and when you rise up : bind them for a sign upon your hands, and let them be as frontlets between your eyes.” * They convey much good Advice, and may easily be remembered. However, to *assist* your Memories, I shall repeat them ; and I pray God that you “ may in such wise hear them, read, mark, learn, and inwardly digest them, that you may embrace, and ever hold fast the blessed Hope” of Christ’s Gospel ; and live and die his faithful Followers ! — “ Continue in the Faith, grounded and settled ; and be not moved away from the Hope of the Gospel.”

I hope it is needless to tell you that the Rite I alluded to, and which is called *Confirmation*, means your taking upon yourselves the Vow which your Godfathers and Godmothers made at your Baptism ; when each of you became “ a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” — The *outward* sign of Baptism, you know, is *water* ; because Christ himself was baptized therewith in the river Jordan. And *you* were baptized with

* Deut. vi. 6, 7, 8.

it, according to the Command of Christ, in the Name of the Holy Trinity ; or (to give you his own words) “ in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*.”—The *inward* and SPIRITUAL GRACE of Baptism is, or *ought* to be, “ a death unto Sin, and a new-birth unto Righteousness: for, being by Nature born in Sin, and the children of Wrath, you were, by Baptism, made the children of Grace.”—Wherefore, being baptized, you are required “ to lead a *godly and a christian life* ; remembering always, that Baptism represents unto you your Christian Profession, which is—to follow the *Example of your Saviour Christ*, and to be made like unto him : that, as he died, and rose again for you ; so should you who are baptized, *die from Sin, and rise again unto Righteousness*, continually mortifying all your evil and corrupt affections, and daily proceeding in all Virtue and Godliness of living.”

And besides this,—besides renouncing Satan with all the Wickedness of the world, —on taking upon yourselves your baptismal Vow ; that is, on being *confirmed*,—you profess to “ believe all the *Articles of the Christian*

Christian Faith:" which Articles are briefly comprized in the Apostles' Creed, commonly called *the Belief*.

Respecting these Articles of Christian Faith (which your Sponsors, or Godfathers, &c. solemnly promised you should be taught) the Church Catechism puts to each of you this question: "Dost thou not think that thou art bound to believe and to do as they have promised for thee?"——Now, what is the Answer?—"Yes, verily; and by God's help, so I will."——Is this *your* answer; the full *determination* of every one of *you*?—Do you "believe all the Articles of the Christian Faith?"—Do you "believe in God the Father, who made you and all the world; in God the Son, who redeemed you and all mankind; in God the Holy Ghost, who sanctifieth you, and all the elect people of God?"——I will honestly tell you, that there are some persons who *disbelieve* this: that is, they disbelieve the existence of three Persons in the sacred Godhead. *I* believe it, without doubt or wavering: because the Holy Scriptures of God tell me *it is so*. And when I have recited to you the

following plain passages from the Oracles of Truth, you will be convinced that *you* ought to believe it also, notwithstanding it is past your Comprehension.

Our blessed Saviour says to his disciples—"Go ye, and teach all nations, baptizing them in the Name" (not *Names* observe)—"baptizing them in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*."—St. Peter begins his general Epistle in these words: "Elect! according to the foreknowledge of *God the Father*, through Sanctification of *the Spirit*, and Sprinkling of the Blood of *Jesus Christ*; Grace unto you, and Peace be multiplied." St. Paul takes leave of his Galatian Converts in similar language: "The Grace of our Lord *Jesus Christ*, and the Love of *God*, and the Communion of the *Holy Ghost*, be with you all."—If the latter Apostle had *reversed* these blessed Qualities, or applied them differently;—if he had said—the *Love* of our Lord Jesus Christ, and the *Grace* of God, &c. who could reasonably charge him with the commission of an Impropriety?

priety?—For we read of the *Love of Christ*,* and of the *Grace of God*,† in many places of Scripture,—of “the Love of Christ which passeth knowledge,” and of “the Grace of God which bringeth Salvation.”—We also read of “the Love of the Spirit,”§ and of “the Fellowship, or Communion, of Jesus Christ our Lord :”** which plainly proves that the Divine Gifts, or Qualities here specified, fully and properly belong to *each* Person in the Holy Trinity.—Nay St. John speaks of Divine Love in a manner that, beyond all dispute, applies both to *God* and to *Christ* at one and the same time. “Hereby perceive we the Love of God, because *He* (God) *laid down his life for us.*” ‡ *Who* laid down his life for us? who died for us upon the Cross?—*Jesus Christ*. But St. John says *God laid down his life for us*. Then *Christ* was God.—

* Ephes. iii. 19. Rom. viii. 35, &c. &c.

† Acts xi. 23. xiii. 43. xiv. 26. Titus ii. 11, &c. &c. &c. &c.

§ Rom. xv. 30, &c.

** 1 Cor. i. 9.

‡ 1 John iii. 16.

Very

Very fimilar is the language of St. Paul : who, before he departed from Miletus, tells the Ministers of Chrift's Gospel that “ men would arife speaking perverfe things, to draw difciples after them. Therefore,” fays he, “ take heed unto yourfelves, and to all the Flock, over which the *Holy Ghof*t hath made you overfeers, to feed the Church of God, which He (God) hath purchafed with *his own Blood*.” *

What can be more plain and exprefs than thefe paffages ; and many more of the fame nature I could read to you ; but I trust it is not neceffary. What I have faid, I hope, will “ keep you ftadfaft in this Faith ;” will make you “ hold faft the Profeflion of it, without *wavering*.”—According to my text, it will caufe you *to continue in the Faith, grounded and fettled ; and prevent you from being moved away from the Hope of the Gospel*.—In your Catechifm you fay—(and I hope you *do* fay it from your hearts)—I heartily thank our heavenly Father that he hath called me to this

* Acts xx. 28.

state of Salvation through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may *continue* in the same unto my life's end."

Let me *conjure* you to "continue in it;" and be not led away by the Error of the Times,—by the Example of those of unsettled Principles, who are "blown about by every wind of Doctrine:" but be *settled* and *consistent*, and "fall not from your own Steadfastness."—In one word—be *confirmed* in your Faith.—It is the Faith of the Gospel, which the noble army of Saints and Apostles professed even unto Death,—therefore revere and admire it:—It is the Faith of many thousands who are distinguished at this day for their Learning, their Understanding, and Piety; therefore glory in it:—It is the Faith of the Church of which you call yourselves Members; therefore continue in it;—continue faithful to the *Communion* of that Church which professes it: and do not *leave* it till Reason or Conscience (or rather the Word of God) *tell* you to do so. For it is much to be lamented in the present age,

age, that the Church of England has so many loose or unfettled Members:—*Members*, indeed, they cannot be called; because they are not properly attached to it, they are not invariably united to it. They want the anchor of *rational Faith* to fix their minds in this fluctuating and restless world.—It is also to be lamented, that the Church of England has so many *nominal* Members;—persons who *profess* to be attached to it, and yet seldom comply with its Ordinances: who suffer the most trifling Impediments to prevent their obeying its stated calls of Worship.—“He that is not *with* me is *against* me,” says the Great Founder of our Faith; and I fear his words may be applied but too truly to the persons last alluded to, as well as to those who are *uncertain*, or only *customary*, attendants here: who have not absolutely *left* the Communion of the Church; but are in the habit of frequenting other and different places of Worship. The religious system of such Persons must of course, be extremely confused, and their Articles of Faith unfettled.

This

This *inconsistency of conduct*,—this *promiscuous kind of worship*, CONFIRMATION is wisely intended to prevent. It is intended to *fix* mankind in their Faith:—to make those who *comply* with the Apostolical Rite—worship God “with one accord in one place:” to keep them “in the *Unity of the Spirit*, and in the *Bond of Peace*.”

These are the salutary Effects which *Confirmation* is calculated to produce: and let it, my young Friends, not fail to produce them in you. *When* confirmed, “continue in the Faith grounded and settled; and be not moved away from the Hope of the Gospel.” Read the Confirmation Service; and *remember what you promise to perform*. It tells you “That being now come to years of discretion, and having learnt what your Godfathers and Godmothers promised for you in Baptism; you yourselves, with your own mouth and consent, do ratify and confirm the same: and also do promise that, by the Grace of God, you will evermore endeavour yourselves faithfully to observe such things as you, by
your

your own confession assent to.”——The Rite is a very solemn and important one. In a christian country it is a very essential one. All professing christians ought to comply with it, that they “ may be ready to give a *reason* for the Faith that is in them.”——It is also a strong Obligation to Virtue, or Holiness of life,—a sacred tie upon us to keep God’s Commandments. For we not only “ promise to believe all the Articles of the christian Faith;”—but we promise also “ to keep God’s holy will and commandments, and to walk in the same all the days of our life.”

These awful promises, my young Friends, you are going to make “ openly before the Church,”—before a venerable Apostle of Jesus Christ, and—what is more—before God.—Consider well, therefore, what you are about to do. The solemn Act is to be done *but once*; and, on your *well*-doing it, may depend the Salvation of your Souls.

This, then, is a very critical and important period of your life.—You are going to enlist under the Banners of
Christ :

Christ : you are going to *take up your Cross and follow Christ* :—you are going to profess yourselves CHRISTIANS.—Take heed what you do : the Master you are going to serve expects *Fidelity*. When he shall take an account of his Servants, you will be overwhelmed with “shame and confusion of face” unless you are “found faithful.” For if you improve not the Talents he commits to your trust,—whether they consist of Wealth, of Understanding, of a Knowledge of Him and your Duty,—whatever they be, if you improve them not, and fail to apply them to the best purposes, you will be *cast out as unprofitable Servants*. Having put your hand to *his* work, if you look back, and wish to fly from your engagements, he will pronounce you unfit for the kingdom of God.

Yet do not despair. Do not regard him as a rigorous Taskmaster, or think it impossible to please him. “His Commandments are not grievous :—his yoke is easy, and his burden light.”—When you consider that he left Heaven to instruct you upon Earth ; and that, *after*
“shewing

“ shewing you the way of everlasting Salvation,” he died for your sakes upon the Cross: when you are told that “ though he was thus rich in celestial Glory, he became poor, that we through his Poverty might be rich:”—when you consider these things, I say, you will not fail to think him a Being full of Compassion and Mercy, plenteous in Goodness and Truth.

——Do you ask “ what you shall render unto the Lord,—the Lord that bought you with his blood, for all his Benefits?”——I answer—*Besides* keeping his Commandments which were delivered from mount Sinai, obey those which he delivered when he was “ manifested in the Flesh:”—“ receive the Cup of Salvation, and call upon the Name of the Lord.” *That do in remembrance of Him, and love one another.* These two may be called the great Commandments in the *Gospel*: the other ten are called the Commandments in the *Law*: yet *all* of them are equally binding upon *Christians*; for “ Christ came not to *destroy*, but to *fulfil* the Law.”—On delivering the Holy
Sacrament

Sacrament to his disciples, he said (and, in saying it to *them*, he said it to *all mankind*) “ This do in Remembrance of me.” And a short time before this last Solemnity he said, “ A new Commandment I give unto you, that ye love one another.” And he *enforces* this new Commandment with the tenderest Obligation: “ as I have loved you, says he, that ye also love one another.”

Therefore, *Charity*, we see (or true Benevolence) together with a proper Reception of the Holy Sacrament, form the chief Duty of a christian.—Cultivate, then, my young Friends, this amiable Charity of Heart towards all mankind. Think not unworthily of those who entertain religious Sentiments different to *your's*. Be steady to your *own* Religion; and allow others full Liberty to profess *their's*.—As you have Opportunity, do good unto *all* men, not regarding to what Church, to what Communion, or to what Country they belong, when they want your Assistance. If, however, your power of doing good be limited, you

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are enjoined “*especially* to serve those of the household of Faith;” that is, those of the same religious Community as yourselves.—Towards *these*, and towards all your fellow-creatures, “let your love be without dissimulation. Be kindly affectioned one to another, with brotherly love, forgiving one another, even as God for Christ’s sake hath forgiven you. For, by this shall all men know that ye are Christ’s Disciples, if ye have love one for another.”

And neglect not, when, by Confirmation, you have professed to *become* Christ’s Disciples,—neglect not to comply with the dying *Request* of your Redeemer: at least, *such of you as are of a proper age*.—you will not be *strictly* CHRISTIANS, *till you have done this*. It will avail you but little to be confirmed in the *Faith* of Christ, unless you obey this positive *Command* of Christ. For, as Love for our fellow-creatures is the *Characteristic*, so a Reception of the Sacrament is the *Test* of a Christian.—What is required of you *previous* to this reception, your
Catechism

Catechism will inform you. You are “to *examine* yourselves, whether you *repent truly of your former Sins*; *steadfastly purposing to lead a new life*; to have a *lively Faith in God’s Mercy, through Christ*, with a *thankful Remembrance of his Death*; and to be in *Charity with all men*.—“So shall ye be meet Partakers of those Holy Mysteries.”

Approach, then (at every Opportunity) with this *required Preparation*, the Altar of your Redeemer, your Sanctifier, and your God.—And do not, on his *Sabbaths* “forake the assembling of yourselves together, as the manner of *too many* is;” but, like David, be “glad to go into the House of the Lord, and to praise him in the great Congregation.” Think, with the same inspired writer, “*one day in his courts better than a thousand*” which are spent without spiritual Improvement.—I shall look around for you as a Shepherd for his Lambs, and shall feel concern when I mark your Absence; shall be fearful lest you be “led away with the Error of the Wicked,” and be-

come a prey to Satan ; who (as the Scriptures tell you) “ like a roaring Lion, goeth about seeking whom he may devour.”—May God preserve you from his Power, and from those Snares which he spreads for incautious Youth !---May God take you under his gracious Protection ; and may nothing “ separate you from his Love, or be able to pluck you out of his hand !”

Strive, then, my young Friends, to secure, above all things, the Protection of God. Strive to *deserve* it, by keeping his commandments, and by doing those things which are pleasing in his sight.---Consider, “ the Lord is nigh unto all them that call upon him, unto all them that call upon him faithfully : he will also hear their cry and will help them.” ---Therefore, “ if you seek him, says holy David, he will be found of you ; but if you forsake him, he will cast you off for ever.” And think, I intreat you, what a dreadful thing it is to be *cast off from God* ; to be “ given over to a reprobate mind ;” to be deprived of *his* Favour, “ who

“ who is able to destroy both Soul and Body in hell;”---Better,---far better had you never been born, if you rashly draw down on yourselves so great an Evil;-----But “ fear not, little Flock;---I hope and pray that it may be your Father’s good pleasure to give you the kingdom;”---to protect you through Time, and to bless you through Eternity.—This, be assured, he *will* do, if you love and fear him. Therefore, be virtuous, and be happy. “ Draw nigh to God, and he will draw nigh to you. Abhor that which is evil: cleave to that which is good.” March on, under the Captain of your Salvation, against all the enemies of his cross, and triumph gloriously. *Be not ashamed to confess the Faith of Christ crucified; but manfully fight under his banner, against Sin, the World and the Devil; and continue Christ’s faithful Soldiers and Servants unto your lives’ end.*---In one word--*Continue in his Faith grounded and settled; and be not moved away from the hope of his Gospel.*-----And may God Almighty bless you, and cause you, as you grow in Years, to

“grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.” *

Amen.

P R A Y E R.

O Lord and heavenly Father; we pray thee graciously to regard these thy Children. Protect them in the days of youth, and forsake them not when their Strength faileth. Graft in their hearts the love of thy Name; increase in them true Religion, that they may triumph over all their spiritual enemies, and diligently live after thy Commandments. Bless them, O Lord, and keep them. Endue them with thy Holy Spirit,—enrich them with thy heavenly Grace,—confirm and strengthen them in all Goodness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord.

Amen.

* See note Q in the Appendix.

S E R M O N XVII.

ON CHRIST'S WEEPING OVER JERUSALEM :

The Destruction of that City, &c. a Warning to *ourselves*, to avert the Judgments of God by a timely Reformation.

Preached after reading the King's Proclamation for the Suppression of Vice and Immorality.

LUKE xix. 41.

He beheld the City, and wept over it.

THESE simply-pathetic words I have prefixed to this discourse for a two-fold reason. They invite us to contemplate our blessed Saviour in an amiable point of view, and they lead us to a consideration of certain historical Events, from which we may derive a lesson of instruction. In an amiable point of view, indeed, our Saviour must ever appear ;

but he certainly appears more *particularly* so, when we behold him at those scenes where human Calamity or Misfortune awakened his Sympathy and Compassion.

The historical Events, which the circumstance of his weeping over Jerusalem leads us to consider, will, I hope, operate as *Examples*, to give Efficacy to the Proclamation which I have just read to you. The meritorious endeavours of our Sovereign to suppress all groundless Discontents and dangerous Seditions, were noticed by me in a former discourse.*

Both these Proclamations prove his Goodness, and shew how much it is the wish of his "heart to judge his People in Righteousness, *that their good things be not abolished, and that their Glory may endure for ever.*" †

* See Sermon the 8th, preached at the Spring Assize at Warwick: the substance of which the Author also preached in his own Church, after reading the King's Proclamation for the suppression of "feditious Writings," &c. The Text used on the latter occasion was Prov. xxiv. 21.

† Ecclesiasticus xlv. 26,

The benevolent views and intentions thus evinced by our Sovereign, cannot but make us consider him (in the most exalted sense of the expression) THE FATHER OF HIS PEOPLE. His watchful Solitude must certainly increase the Love of all his *dutiful* and *obedient* Subjects; and even (one would think) must “turn the hearts of the *Disobedient* to the wisdom of the Just.”

He seems actuated by a pious and laudable Ambition to form his Kingdom here upon the model of that heavenly one which is reserved for him hereafter: to fix his own and his Subjects’ Glory upon the only solid and permanent foundation—*Holiness of Life*: to be the King of “a *peculiar* People,—a *People, zealous of good Works.*”

And who is there so lost to a sense of Religion,—so lost to all the nobler feelings of the soul, who will not unite with him in so righteous a cause? who is there who calls himself a Christian, and is a native of this highly-favoured Country, who will not, to the utmost of his

his power, correct in himself and in his Countrymen, those Vices and Enormities which disgrace our national Character, and which may cause the Almighty to “visit those offences with the rod, and those sins with scourges?”

To avert this dreadful visitation, by restraining (as far as he is able) the fatal progress of Vice, our gracious Sovereign, with a Solitude truly paternal, has issued his royal Proclamation. The *Expediency*,—nay the *Necessity* of *this* as well as of *that* for the Suppression of seditious Writings, you all, I trust, acknowledge: and if you *acknowledge* this, you will co-operate with your King in attempting to produce the good Effects desired.—With him you will try the prevailing power of Advice and Remonstrance, wherever an opportunity offers: and with him too, the *still more* prevailing force of *Example*.

Do the British People wish a living Model for their Imitation?—Let them look up to the British Throne. In their Sovereigns, each Sex may behold an Example of distinguished Virtues;—not only of those which
ought

ought to attend their exalted Titles ; but of those also which should adorn a private Station.—Go on, illustrious Pair ! in the Light of that Gospel whose “Nursing Father and whose Nursing Mother” ye so truly are, —of which Gospel ye are “not ashamed,” but equally glory in the *Faith*, and follow the *Example*, of Christ your Saviour ! Go on—to afford the best Defence of that Holy Faith,—the truest Patronage to that blessed Gospel—a *Christian Life* :—a Life which has enthroned you in the Hearts of all the Friends of Virtue, and which is tacitly approved by the overawed Votaries of Vice.—

But I intend not this discourse to be an Eulogy on their Characters, but a mean to accomplish among *you* their Wishes and Prayers :—to make you aspire after that Righteousness which exalteth a Nation ; and to raise in you an abhorrence of those Sins which are not only *reproachful* but *destructive* to any people.—From the dreadful Example of *other* Cities and Places, who “have done amiss and dealt wickedly,” who have incurred the Almighty’s Vengeance by their Profligacy and their Crimes ;—from the
Example

Example of *that City* more especially, which is alluded to in the text—I shall (after noticing the tender Circumstance therein recorded of our Saviour) attempt to frame a cautionary Lesson for *ourselves*.—*He beheld the City, and wept over it.*

I need not tell you the City here mentioned was Jerusalem.—“But why,” you will ask, “did Jesus weep over it, when he beheld it? What were the Causes which could disturb so pure a fountain, and draw a flood of tears from those sacred eyes?” * —Was it on account of the *Sufferings* which *there* awaited him, that his tender and prophetic soul was wrung with anguish?—Here we find a *remote* and *inferior* cause; but not that immediate and efficient one which principally moved him on this occasion.—*He*, no doubt, felt as *we* feel, when we “have done or meant well, and yet suffer for it;” when we are unkindly treated by any of our fellow-creatures, who return us hatred for love, and evil for our goodwill.—Such unavoidable Reflections must have pained him deeply; but they were not

* Muntou.

the great *Cause* of his Sorrow. Neither are we to suppose it to have been occasioned by Fear or Apprehension. What he was destined to suffer, he submitted to without Reluctance ; and even forbade the tears to flow for him, which were shed by some pitying spectators on his way to Mount Calvary.

Why, then, *did* he weep?—What was there in the state of Jerusalem at that time to excite sorrow and compassion? It was then prosperous and happy,—“ a City that was at unity with itself,” and whose Temple and Palaces were the Admiration of the world.—Had it been in *ruins* ; or had its streets exhibited the carnage of hostile armies, and its channels streamed with human blood:—had its Children been torn from their Mothers’ breasts, “ and dashed against the stones”----we should *then* be at no loss to discover the Cause which affected the heart of the compassionate Jesus.

And *were* not his tears occasioned by the melancholy circumstances which I have mentioned? Undoubtedly they were. “ For these things he wept, and his eyes ran down with water.” These things his prophetic

phetic Spirit knew *would come to pass*, and it melted into tears at the idea of the miseries which the Inhabitants of Jerusalem would then experience. “ Ill-fated City ! whose Crimes were so black that the merciful Jesus would not prevent thy fall ! whose sentence was so heavy, that thy Judge could not pronounce it, even in the distant prospect, without tears ! ” — *He beheld the City, and wept over it.* — While the sacred drops bedewed his cheeks he exclaimed : “ O Jerusalem ! Jerusalem ! that thou hadst known, at least in this thy day, the things which belong unto thy peace ! — but now are they hid from thine eyes. ”

The things he means were those characteristic Testimonies of his being the Messiah which he exhibited, and which ought to have convinced the Jews that he was *that* gracious Being whom their Prophets had foretold should come into the world, to establish the empire of universal Peace, and to bring in everlasting Righteousness.

After severely reproving the Scribes and Pharisees for their hypocrisy and blindness, he is again described as thus addressing the unhappy Jerusalem. “ O thou that killest
the

the Prophets, and stoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !——Behold, your houſe is left unto you deſolate.”

In this prophetic and tender Exclamation, he conſiders Jeruſalem in a parental point of view,—as the Mother of a numerous offspring, whom he had ſincerely, though in vain, endeavoured to bleſs, and whoſe dwelling he foreſaw would ſoon be deſtroyed, and left a deſolation.

While he was teaching in the Temple (for he delivered the laſt pathetic prophecy within that deſecrated Edifice) and while his diſciples were admiring its magnificence, and the beauty of its architecture, his generous concern was again awakened. “As for theſe things which ye behold, ſays he, the days are coming, in which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.”

This correſponds with what he had ſaid *before* to the City—“The days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round,
and

and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another that shall not be cast down: because thou knewest not (i. e.) thou wouldst not consider the time of thy visitation."——

That all these Prophecies were literally, and circumstantially fulfilled, the Writings of the Jewish Historian, Josephus, incontestibly prove.—Titus, with his armies (seventy years after Christ's prediction) destroyed Jerusalem and its Inhabitants: and so literally "left not one stone upon another" belonging to the Temple, that (although *unacquainted* with the Prediction) he caused a plough to be drawn over the ground where it once stood.

The inspired Psalmist, filled with the spirit of Prophecy, speaks of these Calamities as already *past*; though they did not happen till more than a thousand years afterwards.—"O God," says he, "the heathen are come into thine inheritance, thy holy Temple have they defiled, and made Jerusalem an heap of stones.

stones. The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy Saints unto the beasts of the land. Their blood have they shed like water on every side of Jerusalem; and there was no man left to bury them.”——“ At that time,” says Josephus, “ the *Wickedness* of the Jews was as great as their *Calamities*; and *these* were greater than were ever before heard of.” More than a Million of Souls were slaughtered: and an incredible number (many of them Mothers with Children at their breast) put a period to their own existence, and that of their Infants, who were suffering the united horrors of Famine, Torture, and Imprisonment.——

——“ *His blood be on us, and on our Children.*”—— Dreadful Imprecation!—— Infatuated murderers of Christ! little did ye think, when ye uttered it, that it would so fatally be answered: little did ye think, that “ He who was despised and rejected of men,” prophesied of these things, when ye were leading him to the Cross! when, to
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those

those compassionate Females “ who bewailed and lamented him,” he turned his gracious eye, and thus addressed them —“ Ye Daughters of Jerufalem! weep not for *me*, but weep for yourselves and for your Children. For behold, the days are coming, in which they fhall fay, Blessed are the barren, and the wombs that never bare, and the paps which never gave fuck. Then fhall they begin to fay to the mountains, Fall on us,—and to the hills, Cover us.”—*Thefe* were the dreadful Calamities which filled the foreboding mind of Jefus, and caufed him to *weep over the City, when he beheld it.*

Do ye wonder at his Tears?—Let fome one among *you* fuppofe himfelf acquainted with a *fmilar* Doom, impending over *the Inhabitants of this Place.*—Let him, for the *laft time*, caft his eyes from *yonder lofty Eminence** upon the peopled fcene below—defigned for utter Deftruction.—Let him, in faithful vifion, behold his Fellow-Creatures expiring in Flames, falling by the Sword, or fuffering the

* A contiguous hill, upon which ftand the venerable ruins of Dudley Caftle.

more exquisitely-painful deaths invented by Cruelty, or occasioned by Famine!—Could he (*assured and convinced that all these things would come to pass*) look upon the *devoted Place* without emotion?—No: *he would weep over it as he beheld it!*

Similar was the vision presented to the mind, the *omniscient* mind, of the compassionate Jesus. Such the Circumstances which made him *weep over Jerusalem, when he beheld it*. For these things his Soul was grieved, and his eyes *ran down with water*: “for,” (as he truly predicted) “in those days, which he foresaw, were Afflictions such as were not from the Creation unto that time, neither shall be.”—Even now (though almost eighteen hundred years have elapsed since these dire afflictions happened) whoever beholds Jerusalem, may say with the Prophet—“How doth the City sit solitary, that was once so full of people! how is she become a widow!—She that was great among the Nations, and Princess among the Provinces, how is she become tributary!

She weepeth fore in the night, and her tears are on her cheeks. Among all her lovers, she hath none to comfort her. She is gone into captivity, she dwelleth among the heathen, and findeth no rest. And why is it that the Lord hath thus afflicted her? Why is it that the ways of Zion do mourn, and all her gates are desolate?—Why do her virgins weep, and is she herself in bitterness?—These are important enquiries: and let us, my Friends and fellow-Christians! note the answer. It is “even for the *Multitude of her Transgressions.*”—Yes, it was for the Multitude of her Transgressions.

And such was not only the Cause of Ruin with *Jerusalem*, but with *other Cities* and Places who “provoked the Lord to anger” by their Wickedness. To be convinced of this, turn your eyes to the proud States of Greece and Rome.—Their people became depraved, and the Almighty struck them out of the list of Empires. Or turn your eyes “toward Sodom and Gomorrah, and behold their smoke ascending as the smoke of a furnace.

nace. For the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven. And he overthrew those Cities, and all the plain, and all the Inhabitants of the Cities, and that which grew upon the ground."—And do ye ask the Cause?—"Because the cry of Sodom and Gomorrah was great; and because their Sin was very grievous."

Thus also it fared with Tyrus, which was called "of perfect beauty:" whose amazing Wealth and Merchandise are recorded in the sublime strains of the Prophet Ezekiel: and whose downfall is thus pathetically described by the same inspired Writer. "Thus saith the Lord God to Tyrus: shall not the isles shake at the sound of thy fall, when the wounded shall cry, and the slaughter is made in the midst of thee?—Then all thy Princes shall come down from their Thrones: they shall lay aside their robes, and put off their embroidered garments: they shall clothe themselves with trembling; they shall sit upon the ground; shall tremble at every moment, and be astonished at thee. And they shall take

up a lamentation for thee, and shall say : How art thou destroyed that wast inhabited,—the renowned city, which wast strong in the sea ! Now shall the isles tremble in the day of thy fall ; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited ; when I shall bring up the deep upon thee, and great waters shall cover thee ; when I shall bring thee down, with them that descend into the pit ;—then will I make thee a terror, and thou shalt be no more :—though thou be sought for, yet shalt thou never be found again. Thou shalt be a place for the spreading of nets in the midst of the sea : thou shalt be built no more ; for I have spoken it, saith the Lord.”

Thus also it fared with Zidon, with Egypt, and Affyria:—in one word, with the WHOLE WORLD, at the Deluge.—Because “ *the Wickedness of man was great, and every imagination of his heart was only evil continually, God destroyed him from the face of the earth.*”

Now,

Now, what, my Hearers! is the *Inference* to be drawn from these alarming Visitations?—What the *practical Conclusion* to OURSELVES, from “the whole matter?”—Doubtless, “unless we *repent*, WE may all likewise perish.”

Wherefore (to use the awful language of St. Paul) “be not high-minded but fear. For if God spared not the natural Branches, the Jews,—take heed lest he also spare not you Gentiles.—Behold therefore the Goodness and Severity of God:—on them which fell, *Severity*; but towards you, *Goodness*, if ye *continue* in his Goodness: *otherwise ye also shall be cut off.*” * Would to God we may “continue in it,” may *deserve* it! may so profit by *others’* Calamities as to avoid their Doom!—That we may do so (omitting *general* Reproof, which is seldom of any Service) I exhort that *every Individual* who hears me will “judge *himself*, that he be not judged of the Lord.”—Whatever be “the crying Sins of this

* Rom. xi. 20, 21, 22. See the whole of this admirable chapter, respecting the Gentiles and the Jews.

Land" (and they are too many and too atrocious, God knows, to be particularized)—whatever they be,—let *every one, here present*, take heed to forsake *his own*; and the *Cause* for Apprehension will soon be removed: God's Wrath, *if* kindled against us, will be turned away,—nay, will be converted into paternal Love and Mercy. "For even as a Father pitieth his own Children, so is the Lord merciful unto them that fear him."

At present we are prosperous and happy;—but draw no flattering omen from this: for, remember, so was *once* Jerusalem. It *was* so, you will recollect, when our blessed Saviour wept at the sight of it.—Let us not wait, as it did, till "the Lord's Judgments are in the land, before we learn Righteousness. —*Knowing the Terrors of the Lord*," let us *escape* them, while we have it in our power. *This is only to be done by* "DEPARTING FROM INIQUITY."——

You may, perhaps, say "That we are not *worse* than *other* populous Places; that no Vices are prevalent among *us*,
but

but what are to be found in the Towns and Villages around us.”—This may be true : and the truer, the greater pity. What *they* are, however, concerns not *us* : our business is with *ourselves*.—If the voice of the Blasphemer be heard in *their* streets, is that any reason why it should be tolerated in *ours* ?—If the Drunkard and the Sabbath - Breaker infest *their* Houses of Entertainment, instead of attending the HOUSE OF GOD, will *their* Crimes excuse *us*, if we connive at similar Enormities ?—Most certainly not. It will be more tolerable for Tyre and Zidon,—nay, even for Sodom and Gomorrah in the day of Judgment, than for us. *We* live under a purer Law than *they* did. Therefore, as we excel them in Light, we must excel them in Goodness. We must not act as if “ the Day-spring from on high ” had never “ visited us ; ” ---as if we had never been “ called by Christ out of Darkness into his marvellous Light.”

In particular, the *Wealthy* among us must discountenance and suppress whatever is immoral and bad : they must
make

make Vice ashamed, by exhibiting in their own persons bright Examples of Virtue.

This, I can conscientiously affirm, from my own knowledge and observation, is signally the case: and I affirm it through respect to no man's person, or from a wish to preach "smooth things" to your ears. For it is well known that *many* of our Inhabitants (and may God increase their number!) are not more distinguished for their Affluence than for their Worth; for those Virtues of a private and public nature, which ought ever to adorn the Christian Character.

This merited tribute of Commendation, I should feel more sincere pleasure in delivering, if I could suffer it to pass unalloyed with Censure: if my Duty did not command me to assume a *different* language, and "in the spirit of meekness," to utter reproof. — "Come, and let us reason together." Let me appeal to your own Hearts, and judge you out of your own mouths. "Are your minds set upon Righteousness? O ye Congregation! And do ye judge the thing that is right? O ye sons of men!"—To speak plainly, How are the Rites of RELIGION
attended

attended to among us? I mean those *public* Rites which ye ought to perform in the Sanctuary of God.—I assure you, my Friends and Neighbours! that what should be a *delightful* service to myself and my worthy fellow-labourer, has often,—*too often*, been rendered a *melancholy* one, by a Neglect (in many of our Flock) of Ordinances—sacred, reasonable, and essential.—For, is it not a painful consideration—to know that the Parish in which we live contains above *ten thousand* Souls, when we observe either our Sunday-Congregations, or our Attendants at the Lord's Table?—Look around you, for instance, on the present Occasion. Where are the “ninety and nine just persons who need no Repentance?”—Where are *they* who want not the aids of Religion, or (which is rather the case) “*who forget the Covenant of their God?*”——I sensibly feel the Necessity of using this plainness of speech towards you: and if I had a voice that could reach the ear and penetrate the hearts of all my Countrymen, I should rejoice in employing and exhausting that Voice on this Subject.—
—You

—You profess yourselves Members of the Church, and Subjects of the King, of England: nay, you profess for *both* a zealous Veneration and Regard: you would be *displeased* with any one (in these times of Heresy and Disloyalty) who should *doubt* your Faith or your Attachment.—Hear, then, the *Test* of your Sincerity,—adduced from the highest and most awful Authority—even from Jesus Christ himself: “*Ye are my Friends, if ye do whatsoever I command you.*”

—Therefore *call not yourselves Friends of the Church and Friends of the King, while you neglect to comply with the Ordinances of the ONE, and with the Wishes of the OTHER.*—You well know what those Ordinances and those Wishes are; and I intreat you to suffer a Neglect of them to mark your Characters no longer.

For, it is of very trifling Consequence *what* Religion we *profess*, if we do not *practise* any. Mere *nominal* Members of a Communion are of little Service to it: and, of many such Members the Church of England has but too much reason to complain. If ever that Church fall,—if ever the gates of hell prevail

prevail against it,—its destruction will be more owing to those who ought to be its *Friends*, than to those who are known to be its *Enemies*.

Would we defeat the wishes of the latter, and remain impregnable against their force?—let us be united among ourselves,—let a temperate, yet lively, Zeal for our most Holy Faith, shine forth in our Conduct,—and let us, *individually*, both by Example, Persuasion, and Reproof, endeavour to suppress all Vice and Profaneness, —all Faction and Discontent, which have (the former so long, and the latter so recently) disturbed the Peace, and endangered the Safety, of this Empire.

The most effectual *Way* to do this is— for us to add—to the *Wisdom of the Serpent*: —the *Innocency of the Dove* : to add—to our *Circumspection against our Enemies*—a *peaceable and virtuous behaviour in ourselves* :— in Apostolical language, *to abhor that which is evil, and cleave to that which is good; to seek Peace, and ensue it; to do violence to no man; but, as much as lieth in us, to live peaceably with all men; to honour all men; to*
love

love the Brotherhood ; and (which is the Sum total of all) TO FEAR GOD, AND HONOUR THE KING.

Amen.

P R A Y E R.

ALMIGHTY, just, and omniscient God, who art of purer eyes than to behold Iniquity, and to let it pass unpunished without Repentance,—grant that we, knowing thy Power, may rather be disposed to Goodness by the Hope of thy Favour, than the Dread of thy Vengeance ; as obedient Children, may love Thee for thy manifold Mercies, and *testify* our Love by keeping thy Commandments.

Yet, O Lord, if the hardened and impenitent Heart (dead in Trespases and Sins, and lost to a sense of thy Mercies) if by these gentler Motives it fail to be influenced, make it know and feel, from the Destruction which thou hast, at various Times, brought upon the Earth, that thy awful Denunciations shall be accomplished, as well as thy gracious Promises,—that thou, even thou art to be feared, and that none can stand in thy sight when thou art angry.

Have Mercy, O Lord, upon this sinful Nation, and grant that it may turn into the Way of Righteousness.

teousness. Bless the Sovereign, whom thou hast appointed over us, and perfect his Designs for his people's Welfare. May thy all-pervading Spirit go forth with his pious Admonitions, to correct and sanctify the Hearts of all his Subjects. Give us, O Lord, a deep Sense of thy Mercies, and of our Sins, and may thy Goodness and Long-Suffering lead us to Repentance.—Grant these Prayers, for the Sake, and through the Merits, of thy blessed Son, our Saviour, Jesus Christ.

Amen.

S E R M O N XVIII.

ON HUMANITY TO THE BRUTE CREATION.

PSALM lvi. 8.

Are not these things noted in thy Book?

THESE words I shall apply to a subject which (though somewhat uncommon) I conceive by no means improper for discussion in this place. The great *Truths* and *Doctrines* of *Religion*, as they concern the Souls of men, ought, I know, to be the *principal* objects of a Preacher's attention. As being *next* in importance—the social *Duties* of life, or what relates to our family-connections, to our Neighbour, and ourselves, ought also to be frequently enforced:—And these “weightier matters” have not been neglected

neglected by me; but have ever received a due consideration.—If, *subordinate* to these, there be *another* Subject that may have a beneficial influence on the human mind,—that may serve to restrain the cruel and savage propensities of man, shall such a Subject be deemed *improper* for a Christian-Audience; or, by discussing it, shall we be said to defecrate this holy place? —If, to those inferior and irrational Animals with which a kind Providence has stored the Creation for our use; which live to alleviate our toils, or die to satisfy our wants:—if, to *these*, we can persuade men to extend all possible Kindness, and to forbear inflicting on them unnecessary Sufferings, we are fulfilling the Designs of God, who glories in the Happiness of his Creatures;—who, “when the morning stars sang together, and all the sons of God shouted for joy,” beheld with a divine complacency, all the works which he had made, and rejoiced in their goodness and perfection.

Whatever has a tendency to *destroy* this common Happiness, and to introduce *unnecessary* Pain and Misery into the universe :

U

whatever

whatever occasions an *avoidable* Torment to any living creature of God's hand, is doubtless *offensive* to this Great and Good Being, "*whose tender Mercies are over all his works.*"—Not only every act of Cruelty from man to man;—but every act of Cruelty from man to the *brute creation*, is "noted in that book" which will determine the fate—the everlasting fate of the human race.

In pleading the cause, then, of those poor dumb beings with which we are surrounded, let me not be thought to deviate from the path of Propriety, or that of my sacred Profession as a Christian-Minister. For, says a sensible Writer,* "*the powers of the mind cannot be more honourably and usefully exerted, than in preventing the unnecessary extension of actual Pain in the universe,—or in pleading the cause of that class of beings to whom Nature, though she gave capacity of pain, denied the power of remonstrating against their Sufferings.*"

Is it necessary before an *English* Audience to plead this cause?—Are not the Natives of

* Roscoe. See his Essay on the comparative Excellence of the Sciences.

this happy Isle celebrated afar for Pity and Compassion?—Yes! and, I trust, deservedly.—The friendless Wanderer, of *whatever* Country, or of *whatever* religious persuasion, *here* finds his Sorrows commiserated—his wants relieved. “Jews and Profelytes, Cretes and Arabians,” equally experience the Liberality of this nation, and find in it a Refuge and a Home.

Numerous are the Asylums for Wretchedness which British Compassion has raised, and copious the Streams of Bounty which flow for their Support. So numerous are they, that, for almost *every* Misfortune or Calamity incident to man, the Poor may find Comfort and Relief.—Nay, so alive are the British People to the warm impulse of Compassion, that *this* part of their Character has been termed a *national Weakness*.—Let *real*, or *fictitious* Distress but present itself, and implore Relief,—and the cautionary maxim “Be *just*, before you are *generous*,” is entirely forgotten, or ceases to influence. At such times, the *Heart* only is concerned, and Prudence restrains not the Purpose of awakened Philanthropy.—I use the term *Philanthropy* with a critical ex-

actness that gives me some degree of pain, and in a sense that derogates from the Dignity with which it is usually applied. For, I am sorry to believe, that those emotions of Pity and Compassion, above-mentioned, are (in *many* an English breast) only excited by Distress or Calamity incident to *Man*:—Emotions, which (it may be necessary to inform the *unlearned* part of my audience) the word *Philanthropy* strictly implies.—The poor suffering *Brute* is too frequently deemed an *unprivileged* Object for either Tenderness or Compassion!

To relieve the Wants and Miseries of our *own* Species, is certainly the first and most exalted office of Mercy.—But, ought the dumb, uncomplaining beings, which move in a *lower* Sphere of existence, to be precluded from our tender regard?—It is said —(and there is much beauty in the expression)—that “*Man is the Priest of Nature*:” that he was endued with *Reason* and *Speech* to offer up Praises to the Great Creator, for the vast congregation of dumb irrational beings.—He has also been called (perhaps too arrogantly) “*the Lord of Nature*.” The *Guardian* of Nature would be

a more *amiable*, and he ought to study to make it—a more *appropriate* Title:—for, in *such* a capacity he ought to think himself placed by that Supreme, that universal Parent, “who preserveth man and beast, who feedeth the young Ravens that call upon him, and without whose permission not even a Sparrow falleth to the ground.”

But, how often and how flagrantly, does this *Priest*, this *Lord*, this *Guardian* of Nature, disgrace his high office, and abuse his power! How often does he cruelly *torment*, when Pity should *soothe*! How often is power (*that* power which is delegated to man by the Father of the Universe for the *Protection* of his Creatures) how often is it *wantonly* exercised to *injure* and *destroy*! “to weary out nature by *protracted* Sufferings; or to extinguish, at once, that vital spark which no human power can restore!”——I say, *wantonly* to do this; when no one *good* purpose can be accomplished by it; no one end of Amusement answered: unless it be *Amusement* to witness the *Anguish*, the *Miseries*, the *Tortures*, of the *feeling*, though dumb, part of God’s Creation! *Dumb* I

should not say. For their piteous *Cries* are extorted, and plead in a language too plain to be misunderstood,—too pathetic to be disregarded !

But, if *Man* disregard them, *God* does not. “ The beasts of the field cry unto thee,” says the Prophet,* and thou hearest them. Their Sufferings, unjustly inflicted, “ are noted in thy Book,” and will finally draw down a punishment upon those that wantonly occasion them.

To particularize *Instances* of Barbarity ; —to inform you *what* Animals are abused and cruelly treated, is perhaps unnecessary. “ *All NATURE cries aloud.*” The Inhabitants of Air, Earth, and Water, arraign the sanguinary tyrant, Man, for innumerable and unwarrantable cruelties committed upon them.—The domestic Bird that feeds before your door—that is most signalized for his noble and courageous Spirit, is mutilated and despoiled of his crimson honours and his plummy pride. Afterwards he is armed with weapons of *inhuman* invention, to lacerate and kill his heroic adversary, who, in the same manner, is also mutilated

* Joel i. 20,

for the contest :—And all this is done, for what?—to make *sport* for, and perhaps to *ruin*, an unfeeling multitude!—to make them hazard the profits of industry, or the well-earned fortunes of their ancestors!—to provoke the shocking oath, the fierce dispute, the murderous battle of beings in human shape, who *call* themselves Christians!—O blessed Saviour of men! are these the *characteristics* of *thy* Followers, and the *actions* that will meet *thy* approbation at the day of Judgment?—Are *such* persons “the *Merciful*” who shall be “*blessed*” with Mercy,—“the *Peace-Makers* who shall be called the *Children of God*?”—Alas! my Hearers, I fear *these* honourable distinctions are not their due. And what will be their doom, if they live and die without repenting of their sinful, their cruel, their unchristian conduct? Hear the word of God: “*They shall have Judgment without Mercy, who have shewed no Mercy.*”

Do not think that, in this passage, the Apostle meant to confine what he says of Mercy to *Man*: As “*all Unrighteousness is Sin,*” so *every* violation of the Law of Mercy, (whether towards *Man*, or the

Brute Creation) is hateful and displeasing to God.--“*A righteous man,*” says Solomon, “*regardeth the Life of his beast: but the tender mercies of the wicked are cruel:*” intimating, that Righteousness and Mercy,—and Wickedness and Cruelty, are *inseparable* qualities.

But not only in the Instance of Cruelty I have mentioned; not only for *this* abominable Practice which, unhappily, pervades *all* ranks of people, and blends them in one common mass of Impiety and Degradation; which is even shamefully announced in the most public manner as a source of *entertaining Contest* between *County and County** throughout this enlightened Land:—not in this single instance *alone* must I content myself with inveighing against the Cruelty of my Countrymen and fellow-creatures.—Look abroad on our public roads, and behold the generous Beast, that has carried an ungrateful Master with ease and safety, perhaps, for many years,—at last, worn down with age and infirmities, con-

* See note R in the Appendix.

tracted in his Service, behold it doomed to end its miserable days in painful drudgery!--For want of proper food, its little remaining "strength faileth," and it sinks under "a burden too heavy for it to bear!"---In this piteous state, behold it whipped by its merciless owner, that, *if possible, he* may be spared the trouble of removing the load that sunk it to the earth!----This, my Christian Hearers, is no *imaginary* picture, as many of you, I presume, can testify.----In this neighbourhood---the neighbourhood of Mines and Manufactories, I have *often* seen it realized, have frequently lamented it, and pleaded in vain against the outrage. In such places, similar spectacles almost daily occur, and affect the mind. In such places,—many a poor brute of this description, is seen trembling under a weight which its nature was never destined to bear, and whose broken spirit seems to speak a Consciousness of its unjust Degradation!

Let me not also forbear to mention its humble and meek spirited fellow-labourer,

bourer, which almost as frequently is presented to our view. The Ass, I know, is designed for toil, and can well endure it. But, because Nature has made it *hardy*, shall it be *unreasonably oppressed*? because it is satisfied with the *coardest* food, shall it sometimes experience *Famine*?—Surely no one dumb Creature is loaded with more injuries! Though bearing the Symbol of that Cross upon which Christ Jesus atoned for human Transgressions,—though *he* distinguished the Species by condescending to make upon one of them his triumphal entry into Jerusalem; yet is this patient, suffering Animal too often treated with unrelenting Cruelty!—Abused by excessive labour through the day,—at night, it is generally turned out to seek a *casual* supply for its pressing wants—wherever he can find it!

Shall we close the account of abused Nature which awakens our Pity, or excites our Indignation?—One Circumstance *more* I shall beg leave to mention,—the *Cause*, perhaps, of my addressing
you

you on such a Subject.—I have reserved it for the *Conclusion* of this discourse, on purpose that it might leave an *uneffaced* impression upon your minds ; on purpose that it might influence the *future* conduct of *some* persons, perhaps *among you*.—Of the Circumstance I am about to mention, *I was a Witness*:—with what *feelings*, I shall leave you to judge.

In this Neighbourhood (not in this *Parish*, thank God ! and I pray that such scenes may never more disgrace it)—in this Neighbourhood (and I am sorry to say the shameful Practice still obtains so *near us*)—in this Neighbourhood I lately beheld a numerous company of people leading from the stake one of those noble Animals which, at rural festivals (and even at the festival of Christ) are too frequently tormented. — So tormented had been *this* poor Animal, that (torn by dogs which are kept for the horrid purpose) its nose and lips seemed *strings of bleeding flesh* ! And yet, so inoffensive was it in its nature, or so exhausted was its Spirit, that, notwithstanding

ing all the injurious treatment it had received, it was led along like a lamb, amid the *continued* provocations of its cruel tormentors ; nay, even bearing *one* of them upon its back with unopposing gentleness and forbearance.—And well indeed might it be gentle and forbearing ; for I was informed (by a pitying Spectator) that, for *four successive days*, it had thus been tortured without mercy !——

Is this AMUSEMENT ?—Have any of you *thought it so* ?—and can you *think it so*, in *future* ?——Gracious God !—“ are not these things noted in thy Book ? ” — Doubtless they are : and Man must account for *all such Cruelties* to the Brute Creation. “ For all *these things* God will bring him into Judgment. ” ——

The *Application* to this Discourse I shall leave to be made by your own *Hearts*, and your own *Consciences*, — exhorting you, however, to inculcate into the minds of your Children the important principles of *Tenderness* and *Humanity*. For, be assured, there is too much reason
to

to suppose that the atrocious Crime of Murder has frequently sprung from the unmolested Seed of youthful Cruelty. In many, who sported in their early days with the lives and sufferings of dumb animals, this Seed has grown up to that fatal maturity which has led them at last to imbrue their hands in the blood of their fellow-creatures !-----This awful Truth (which is finely illustrated by a celebrated artist* of our own Country) I could prove to you, in a variety of instances from the historian's page : but trusting that it is unnecessary, I shall conclude with requesting you to remember that those dumb Creatures whose Cause I have pleaded, have only the enjoyment of this transitory life ; while we have the promise of a future and eternal one.

Make, therefore, their short existence comfortable. Treat them kindly and tenderly. And when you *must* shed their blood (according to the permission

* Hogarth. See his "Progress of Cruelty."

of the Almighty) do it in a way that shall least pain them. For be assured, that every *wanton* Cruelty inflicted on them, is registered in that Book, wherein all human Transgressions are recorded.

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P R A Y E R.

ALMIGHTY and merciful God, who hatest nothing that thou hast made, but hast declared thy tender concern for even irrational creatures: teach us, we beseech thee, whom thou hast placed in the highest order of earthly beings, to follow thy Example in shewing Mercy and Pity, not only to each other, but also to those inferior creatures of thy hand, which thou hast graciously given for our use and enjoyment: Grant this for the sake of our merciful Redeemer, Jesus Christ.

Amen.

END OF THE SERMONS.

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A P P E N D I X.



APPENDIX.

A.

SERM. viii.

“**A** System of Education is extremely defective that does not inculcate a Reverence for the Laws of that Society whereof we are Members, and a decent Respect to the ruling Powers. In this happy Country, an Attachment to the Constitution, which has been transmitted to us by the wise exertions of our Ancestors, should be impressed on the Minds and Hearts of the *rising* generation, as the most effectual Means of preserving to *future* generations those Privileges, which constitute the Freedom, and the Happiness of Britons.”

Gent. Mag. Nov. 1791. P. 984.

B.

Prov. xxiv. 21. See an excellent Sermon from this Text of scripture (peculiarly applicable to the present times) preached before the University of Oxford, by the Rev. Dr. Croft, in 1783, from which the following Passage is taken.—“ Every Innovator sets out with complaints of great and intolerable abuses, and alarms Men with apprehensions that their property is wantonly taken from them, and lavishly expended, and that their very Liberty is in danger. He will refer to distant periods of our history, in which the principles of the Constitution were sacred and inviolate, when Magna Charta was obtained,

X

when

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when Parliaments were annual, when Representatives vouchsafed to receive Instructions from their Constituents, when disinterestedness and public Spirit actuated every Member of the Legislature; when Prerogative was confined within narrower Limits, and corrupt influence could not prevail. And when Arguments drawn from our own History are exhausted, he will refer us to the happy days of Greece and Rome, when the People enjoyed uninterrupted Freedom and Prosperity, and Merit only was rewarded; when the noblest Services were to be a while forgotten, lest the Hero, who had performed them, should arrogate too much to himself. And as if the history of past times were insufficient, he can add a prophecy of exquisite happiness and uninterrupted liberty to these Regions which will flourish *without a King, and without Nobility*. When the mind is duly soured by these insinuations, when it has conceived a thorough HATRED of all that are put in authority over us, then ignorant or turbulent Men are called forth from their regular employment to dictate to the senate, to condemn by censure, or extol by their praises, persons who deserve neither the one nor the other, and to over-awe the freedom of public deliberation: Then the infallible Remedy is proposed; —a Remedy for all the Evils we may hereafter suffer; the people are flattered as the Fountain of all authority, and are besought, by every thing sacred and dear to them, to oppose usurpation, and to guard against future Encroachments. Thus Jealousy and Malignity are excited, and if they return to their habitations outwardly peaceable, their inward peace is totally destroyed. They no longer obey the Laws with Cheerfulness; and Wealth and Power, which at
all

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all times excite Envy, are now beheld with Abhorrence."

C.

These "evil-speakers of Dignities," not only demonstrate their Contempt for *Kings*, and all that are in *Authority*; but also for Titles of *every* kind which imply Honour and Distinction; and shew how anxious they are to "level them all down to their own Standard."

D.

"True Loyalty to our Prince is both our Interest and our Duty; and *without* it, the fairest Pretences to Religion and Reformation are the most pernicious Covers of the most dangerous of all kinds of Rebellion."

Nelson's political Maxim.

E.

No person rejoiced more sincerely than the Author at the Commencement of the French Revolution. He rejoiced to see France (actuated, as he thought, by a Consciousness of the *salutary* Rights of Man) breaking the Yoke of Despotism, and struggling to be free. He hoped that, by framing her Government upon the System of the British Constitution, she might participate the Blessings of that well-tempered Freedom of which we are in possession. But, when he beheld her disdaining to confine herself to any rational system, and proceeding to Theories of a very dangerous and destructive Tendency, his Rejoicings subsided,—and at length were converted into Sensations of Disappointment and Concern.

F.

O Fortunatos nimium! sua si bona norint,
—— quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus. VIRGIL.

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G.

See the Speech, delivered in the House of Commons, Feb. 17th, 1792, by the Right Hon. William Pitt.

“To the Blessings of our happy Constitution we owe the exalted situation we now hold amidst surrounding nations, *envying, distracted, and distressed*. Who, then, but an *avowed enemy*, will attempt to seduce us from the sure hold of such an unparalleled Transcendency?—The Continuance alone of the *Means* by which we have *attained* the Glory, can *secure* it to our *Posterity*.—Let every *true Englishman*, therefore, join in this patriotic Wish for the Constitution---ESTO PERPETUA.”

Plowden's *Jura Anglorum*.

H.

SERM. ix.

The *Schools of Industry*, and the *Sunday Schools*.—Both these Institutions the Author had the Pleasure of visiting during his stay in Warwick, and was happy to be informed of the Patronage they receive from the Nobility and Gentry in that place and neighbourhood. He was happy also to observe that, in whatever relates to these Institutions, “all things are done decently and in order.”—So patronized and conducted, they cannot but prosper, and must eventually prove a Blessing to both Rich and Poor.—The *School of Industry* is an excellent Nursery for Female Servants, and certainly merits, from other places, more general Notice and Imitation.

I.

“The quality of Mercy is not strain'd,
It droppeth as the gentle rain from heav'n
Upon the place beneath: It is twice bless'd;

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It bleſſeth him that gives, and him that takes :
 'Tis mightieſt in the Mightieſt ; it becomes
 The throned Monarch better than his Crown :
 His ſceptre ſhews the force of temporal pow'r,
 The attribute to awe and majeſty,
 Wherein doth ſit the dread and fear of Kings ;
 But Mercy is above the ſcepter'd ſway,
 It is enthroned in the Hearts of Kings ;
 It is an attribute to God himſelf ;
 And earthly power doth then ſhew likeſt God's,
 When Mercy ſeaſons Juſtice.—
 —In the courſe of Juſtice, none of us
 Should ſee Salvation : we do pray for Mercy ;
 And that ſame prayer doth teach us all to render
 The deeds of Mercy.” SHAKESPEARE.

K.

SERM. xiv.

Actuated by that Charity which leads us to reſcue the characters of even the *worſt* of men from unmerited reproach, I preſume to indulge the following conjecture. Is it improbable that Judas, at the time he betrayed Chriſt, ſuppoſed he would not be put to death?—He had frequently witneſſed the miraculous Power of his Divine Maſter, and had more than once ſeen him eſcape from the malice of his enemies, when it was humanly impoſſible. That ſame Power which he had ſeen alſo exerted in “ ſaving *others*,” he doubtleſs thought Chriſt would exert to ſave *himſelf*. This may be inferred from the conduct of the unhappy diſciple afterwards. “ When he ſaw that he was condemned, he *repented* himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned in that I have betrayed the innocent blood.”—The words—*when he ſaw that he was condemned*—ſeem to imply an *unexpected* circumſtance : and the horrid act of his *deſtroying* himſelf, further implies a mind *ſuddenly* ſtruck

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struck with a conviction of its guilt,—powerfully overwhelmed with remorse and misery.—In fact, *Avarice* was the vice that led to *Perfidy*; but his *Perfidy*, perhaps, was not blackened with a consciousness of the event that followed.

L.

SERM. XV.

“Should it be asked why he is styled the *Word*? ---the proper answer seems to be: That as a thought or conception of the understanding is brought forth and communicated in *Speech* or *Discourse*, so is the Divine Will made known by the Word, who is the Offspring and Emanation of the Eternal Mind;---an emanation pure and undivided, like that of Light, which is the proper issue of the sun, and yet coeval with its parent orb: since the sun cannot be supposed to exist a moment without emitting light. And, were the one eternal, the other, though strictly and properly *produced* by it, would be as strictly and properly co-eternal with it. So true is the assertion of the Nicene fathers;---so apt the instance subjoined for its illustration---“God *off* God, Light *off* Light:” ---In apostolical language---“The Brightness of his Father’s Glory, and the express image of his person:” Outwardly, indeed, he appeared merely human. The sun was covered with a cloud; but it was still the sun, and often manifested *through* the cloud the power and brightness of its beams.”

M.

In Malachi we find a similar prophecy, which our Church supposes to have had its completion when Christ was presented in the temple: “Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his Temple; even the Messenger of
“ the

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“ the Covenant, whom ye delight in ; behold he shall
“ come, saith the Lord of Hosts.”

Mal. iii. 1.

N.

Deus Zorobabelem Ethnarchum, et Jesum Josedeciden Pontificem Maximum mæstos, quod viderent excitatum a se templum non respondere magnitudini prioris templi, solatur hoc promisso,---futurum ut major honos isti Templo, quam priori, contingeret : quod profecto neque de mole operis, neque de materia, neque de arte, neque de ornatu dici posse historia horum temporum in sacris literis, et apud Josephum, collata cum ea, quæ est de Templo Salomonis, indubitatum facit. Adde quod Hebræorum magistri adnotant duas maximas dotes *defuisse* Templo posteriori quæ priori adfuerant, conspicuam quandam lucem divinæ majestatis indicem, et divinum afflatum. Sed quo Templum hoc posterius priori præstiturum sit, ibi quidem breviter ostendit Deus, cum Pacem suam id est, Gratiam et Benevolentiam, in eo Templo se quasi fœdere certo stabiliturum dicit.”

Grotius, lib. v. cap. 14.

O.

“ That *Reason* is sufficient to teach us our duty, or that man has power of *himself* to do the will of God, is repugnant to the whole Gospel ; and especially to that declaration of Christ, “ Without me ye can do nothing :” yet, for this proposition a modern writer has soberly pleaded : attempting to prove it from those words of scripture, where God said to the people, “ Turn ye from your evil way ; why will ye die, O house of Israel ?”——Hence he argues, that the people had *power to turn themselves*, otherwise God
would

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would not have required it. But, unless we are to take the scripture by halves, we shall find it said by the people and their prophets---“ Turn *Thou* us unto thee, O Lord! and we shall be turned.” Lam. v. 21. and Jer. xxxi. 18. So that if both these passages are laid together, it follows, that, in the great work of conversion, there is a part for man and a part for God; as in that exhortation of the Apostle---“ Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do, of his good pleasure.” There was a man who came to our Saviour with a withered hand, of which he had lost the use: yet Christ said unto him, “ Stretch forth thine hand.” On this occasion our author might argue, that *Christ* did not *heal* this man, for that he must have *had* the use of his hand, otherwise he would not have been commanded to stretch it out. But this would be very superficial reasoning; for the man, in *faith* and *obedience* to the word of Christ, *attempted* to stretch forth his hand, and, *in* the attempt, received *that power* which was necessary to effect it. It is just so with us; and, without doubt, the miracle was designed to illustrate our own case. God commands us, with our *withered* faculties, to do his will: we *endeavour* to do it; and, in the attempt, receive that ability which is necessary to accomplish it. In all these cases, the will of man and the power of God operate together. We turn ourselves, and God turneth us: the man stretched out his hand, and Christ stretched it out for him: we work out our own Salvation, and God worketh in us at the same time. This is what appears when we lay the Scripture *together*: and we see how dangerous it is to listen to those

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those who argue from a *scrap* of the Bible, so misunderstood and perverted, as to render the Grace of God of none effect."

See the "Preservative," which, as an excellent summary of the Christian Religion, is earnestly recommended.

P.

"What a fatality, or rather what an infatuation, that a man should all his life labour strenuously to undermine that which alone can support him in the hour of death!—Reason! know thy bounds. Lead me not into disquisitions whence thy utmost penetration must return laden but with conjecture. Range not like a savage to destroy; but if thou must exercise thyself, be it on such ground only where thou canst not weaken a solacing probability, but where thou canst establish some useful truth."

Q.

SERM. xvi.

The following was printed and given to each young Person present at the delivery of this discourse who meant to be confirmed.

Question. What is Confirmation?—*Answ.* Taking upon myself my Baptismal Vow, and receiving Strength from God to perform it.—*Q.* Through whose Ministry is this Grace given?—*A.* Through the Bishop's in laying on of hands, and blessing me.—*Q.* What was the Vow, made in your Name, at your Baptism?—*A.* To renounce Satan, with all the wickedness of the world; to believe the articles of the Christian faith; and to shew the soundness of my faith, by keeping God's commandments.—*Q.* What are you required to believe concerning God?—*A.* That he is a divine Being, consisting of three persons, who knows and upholds all things.—*Q.* Who

Y

created

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created you and all the World?—*A.* God the Father.
—*Q.* Who redeemed you and all mankind?—*A.* God the Son.—*Q.* Who worketh in you to will and to do what is good?—*A.* God the Holy Ghost.—
Q. What do the four first commandments teach you?—*A.* My duty to God: to love and fear him.—
Q. What do the six last teach you?—*A.* My duty to my Neighbour: to love him, and do him all the good in my power.—*Q.* Are you able of yourself, to believe and obey the gospel?—*A.* No. But I can and will through the Grace of God.—*Q.* How is his grace to be obtained?—*A.* By diligent and fervent prayer: by reading and hearing the scriptures; and receiving the holy communion.—May this grace of God be with me!—*Amen.*

Prayer for a young Person.

O Almighty God, whom we are exhorted to remember in the days of our youth, I bow myself before thee with a thankful sense of thy great goodness, in calling me to be a child of thine through grace,—a member of thy Son Jesus Christ, and an heir of thy heavenly kingdom. Dispose me, O God, to live worthy of this high vocation, and of those immortal hopes which are placed before me. May the Gospel of thy Son be my study,—a lively faith in his merits and death my support,—and a willing obedience to his precepts my practice!—May thy sabbaths be my comfort and joy; and may I never slight or transgress them! May a constant attendance on the service and holy communion of thy church fill my heart with gladness: and may these means of grace, with the help of thy holy word, preserve me from every vice that might endanger my salvation!—As a member of that church, and a believer of that word, may
I ever

APPENDIX.

I ever hold fast the profession of my faith without wavering; having, as I am thereby instructed, the blessed hope of everlasting life, through Jesus Christ my Saviour: in whose most holy name and words, I conclude my petitions to thee, saying,

Our Father, &c.

R.

SERM. xviii.

A greater perversion of Title or Appellation cannot possibly be seen, than in the Advertisements which announce the shameful practice here alluded to. They contain these words: "*Between the Gentlemen of ——— shire and ——— shire.*"——That the persons, here styled *Gentlemen*, have very little *Pretensions* to the Character (which certainly implies *Gentleness* and *Civility*) the following Extract from the Encyclopædia Britannica will demonstrate.

"What aggravates the reproach and disgrace upon Englishmen are those species of fighting which are called the Battle-royal and the Welch-main, known no where in the world but there. These are scenes so bloody, as almost to be too shocking to relate; and yet, as many may not be acquainted with the horrible nature of them, it may be proper, for the excitement of our aversion and detestation, to describe them. In the former, an unlimited number of fowls are pitted, and when they have slaughtered one another for the diversion (*dii boni!*) of the otherwise generous and humane Englishmen, the single surviving bird is to be esteemed the victor, and carries away the prize. The Welch-main consists, we will suppose, of sixteen pair of cocks; of these the sixteen conquerors are pitted a second time; the eight conquerors of these are pitted a third time; the four conquerors a fourth time; the two conquerors a fifth time; so that
(incredible

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(incredible barbarity!) thirty-one cocks are sure to be most inhumanly murdered for the sport and pleasure, the noise and nonsense, the profane cursing and swearing, of those who have the effrontery to call themselves, with all these bloody doings, and with all this impiety about them, *Christians*, and men of benevolence and morality."

Some part of the discourse which refers to the above note, has been inserted by the author in the Gentleman's Magazine, and in a provincial Paper.

F I N I S.

B MA64

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